THE CHURCH SCHOOL

A MAGAZINE OF CHRISTIAN EDUCATION

Vol. V, No. 10 JULY, 1924

The Contents

Cover—Photo by John Kabel
The Editors' Outlook 434
The War against War ..... E. B. Chappell 436
Where Americanization Breaks Down—And What the Church Can Do To Help ..... Constantine M. Panunzio 437
Religious Educational Method in the 17th and 18th Centuries—Continuing Notes on the History of Religious Education ..... Henry H. Meyer 441
Learning By Doing—I. Finding Things To Be Done ..... Erwin L. Shaver 445
The Report of a Church School Missionary Education Department 447
The Working Capital of the Adult ..... Cora Trawick Court 448
The Needs of the Adult Class ..... George W. Tuttle 449
The Greatest of Gifts ..... Margaret Slattery 450
Character Training and Religious Education 452
Building a Pageant on the Conference Grounds ..... Mary Jenness 453
Suggestions for Summer Dramatizations ..... Elisabeth Edland 459
The Good Samaritan 460
Americanization Through Christian Leadership ..... Fred H. Rindge, Jr. 461
The Church and Young Men ..... Charles H. Bennett 464
Windows on to the Infinite ..... F. C. Hoggarth 465
Brief Sermon Talks for Children 466
Good Books for Intermediates ..... Marion H. Chatfield 467
The Summer Program—How One Church School Maintained Successful Sessions During the Summer ..... Ralph H. Houseman 468
Building World Good Will through the Church School ..... Mary S. Haviland 469
A July Program for the Primary Department ..... Lucy Stock Chapin 471
What Others Have Done 473
Suggestions for Summer Classes with Little Children ..... Jessie Eleanor Moore 474
An Attractive Basement Room ..... Johnie Batton Wood 476
The Church School Library ..... Helen Lockwood Coffin 477
Following the Absentee ..... Oscar W. Low 479
Book Reviews 480
Current Motion Pictures 480

BOARD OF EDITORS

E. B. CHAPPELL
Methodist Episcopal Church, South
810 Broadway, Nashville, Tenn.

MARION STEVENSON
Christian Board of Publication
2712 Pine St., St. Louis, Mo.

HENRY H. MEYER
Methodist Episcopal Church
150 Fifth Ave., New York, N. Y.

SIDNEY A. WESTON
Congregational Publishing Society
14 Beacon St., Boston, Mass.

RUFUS W. MILLER
Reformed Church in the United States
15th and Race Sts., Philadelphia, Pa.

ROBERT L. KELLY, *Contributing Editor*
Council of Church Boards of Education

GRACE I. ALSTON, *Assistant Editor*

Published Monthly by THE CHURCH SCHOOL PRESS, 150 Fifth Avenue, New York, N. Y.

Price, per year, $1.25; Club Rates, in clubs of six to ONE ADDRESS, each, per year, $1.00. Foreign postage, 36 cents per year; Canadian postage, 24 cents per year. Entered as second-class matter December 4, 1919, at the Post Office, at New York, N. Y., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized December 31, 1919. Copyright, 1924, by Arthur F. Stevens.

THE EDITORS' OUTLOOK

SUNDAY-SCHOOL workers throughout America have learned with deep sorrow of the death of Marion Lawrance, Consulting General Secretary of the International Council of Religious Education. Mr. Lawrance died "in the harness" at Portland, Oregon, on May 1. Funeral services were held at Portland and Chicago, and at Toledo, where the body was laid to rest in the family plot in the Woodlawn Cemetery. The services at Chicago and Toledo were particularly impressive and were participated in by Dr. Hugh S. Magill, Secretary, and Dr. Robert M. Hopkins, Chairman of the Executive Committee of the International Council; Dr. W. G. Landes, Secretary of the World's Sunday School Association; Mr. William Hamilton, representing the Religious Education Council of Canada, and other persons of national prominence in the Sunday-school field.

Mr. Lawrance was seventy-three years old and had been in active executive Sunday-school work for more than thirty-five years. During more than ten years—1889-1899—he was General Secretary of the Ohio Sunday School Association. From 1899 to 1920 he was General Secretary of the International Sunday School Association, and in 1920 was elected Consulting General Secretary for life.

At the close of a written statement which Mr. Lawrance left to be opened at his death occurs this message to his many friends throughout the ranks of Sunday-school workers everywhere:

"I wish to express my love for my associates and friends and pray for them all God's richest blessings. We shall meet again. 'He that liveth and believeth in me shall never die.' Jesus said this. I believe it."

In this faith Mr. Lawrance lived and died. In his passing the organized Sunday-school work of America has lost one of its most outstanding and useful workers whose life was a blessing and a benediction.

DOCTOR W. EDWARD RAFFETY, Editor-in-Chief for eight years of the Sunday School Publications of the American Baptist Publication Society, closed his work with that Society on March 31 and began on that date his new position as Editor of the new International Journal of Religious Education, for church-school workers, official publication of the International Council of Religious Education representing thirty-five Protestant Evangelical communions throughout North America, headquarters, 1516 Mallers Building, 5 South Wabash Avenue, Chicago. Dr. Raffety is attending the World's Sunday School Convention, Glasgow, Scotland, and is due to return about July 1. He expects to move to Chicago some time in August. Until then he may be addressed at 1816 Chestnut Street, Philadelphia.

IS there a "constructive middle-of-the-road policy of common sense between excited militarists and extreme pacifists"? Neither the "ultra-pacifists" nor the "militarists" show the way toward avoidance of war, says Chaplain Macfarland, who is the general secretary of the Federal Council of Churches.

"There are groups of men earnestly seeking moral substitutes for war, while simultaneously they consider it a wrong to proceed with the inconsiderate derangement of our army and regard it as of the same nature as the dismissal of the city police. In other words, they are not willing to believe that you stop crime by abolishing policemen or fires by dismissing the fire department. Good firemen are always careful not to set fires.

"We do not accept the intimation that internationally-minded men are either fools or traitors, nor do we believe that our army is composed of or led by imperialists or militarists. We are idealistic enough to believe that war can be practically abolished, and yet practical enough to realize that it must be the development of spiritual forces formed into political institutions and not something which can be done by simply crying 'Peace, peace' when there is no peace.

"We approve the resolutions of military conventions urging proper protection and defense, but would always preface them with a declaration of international idealism, with the reputation of the war spirit, and would not pad them with scare lines or interlard them with contemptuous slaps at humanitarian ideals.

"I am quite sure there is a middle road. But what is it? It is a conception of patriotism which recognizes the moral responsibility of nations to other nations, which seeks to create those political institutions which will eliminate war, which seeks through them and through conference the mutual reduction of armaments to the point that makes aggression practically impossible, and above all replacing suspicion and competition and racial antagonism with mutual confidence, cooperation and good-will, but in the meantime maintaining by mutual agreement the military strength necessary for internal order and defense and a physical and moral vigor in the manhood of the nation that can be confidently summoned under disciplined and ready leadership in case of need. The chief need in the world today is not suspicion; it is the rebuilding of confidence upon sure foundations."

CRITICIZING modern education, Assistant Attorney General Mabel Walker Willebrandt recently declared in behalf of Observance of Law and Citizenship that many of the larger non-sectarian universities "have sacrificed spirituality to speed and scientific knowledge." She made an eloquent plea for observance of the Prohibition law by students. She stated that only "flippant college men and women" are "wasting golden youth in drunken parties" and that the vast majority are observing and supporting the law. Doctor Willebrandt said:

"The charge is flung at college men and women of today that they are flippant, irreligious, superficial and lawless. Unfortunately many are. But we must not forget that the flippant group in each college makes a louder noise and receives more notice than the steady reliable majority that forms the bulk of the young people and among whom are the hope and potential leaders of tomorrow.

"If during college years we can catch the vision and the feeling too that God is struggling to work through us, then our lives become opened out, our 'spiritual intake' so to speak, enlarges and the great stock of energy and goodness seeking ever to express itself in a selfish world, finds a channel through us. Thus is character built up; new energies are released; powers unfold; new faith in government and consecration to the responsibilities of

citizenship result. Without such definite spiritual experience in the early years of life character becomes hardened, contracted and materialistic.

"The hope of tomorrow is from the products of our schools today. So long as that output is men and women whose lives have been inspired by simple faith and energized by love of labor, ills of government cannot long survive, they will be cured by the healing effect of characterful citizens who move into such localities."

IN response to a general demand, the United States Public Health Service has arranged for four summer schools in public health. These are designed "(1) To provide up-to-date intensive training for all persons engaged in any kind of public health work; (2) to furnish up-to-date instruction which will enable practicing physicians to deal effectively with the more important causes of mortality and disability, especially cases referred by industrial clinics, school clinics, public health nurses and similar agencies; (3) to bring together practicing physicians, health officers and other sanitarians and thus to establish a more cooperative relationship in the work of disease prevention."

The schedule and location include: The University of Iowa, Iowa City, June 9 to July 18; The University of California, Berkeley, June 23 to August 2; The University of Michigan, Ann Arbor, June 23 to August 2; Columbia University, New York City, July 7 to August 15.

THE Sterling-Reed bill, introduced into both houses of Congress on December 17, 1923 (H. R. 3923, S. 337), establishes a Federal Department of Education, the head of which shall be a member of the President's Cabinet. The bill provides for federal aid to the states for educational purposes up to a total expenditure of $100,000,000. The money so appropriated must be matched by the states, following in general to the fifty-fifty plan for state and federal cooperative finance embodied in the Sheppard-Towner maternity and infancy act, and to be used for five educational purposes as follows: (1) Removal of illiteracy, $7,500,000; (2) Americanization of the foreign-born, $7,500,000; (3) equalization of educational opportunities, $50,000,000; (4) promotion of physical education, $20,000,000; (5) training of teachers, $15,000,000. In order to participate in these appropriations the states must provide: (1) Public-school opportunity for not less than 24 weeks per year; (2) compulsory attendance at some school for at least 24 weeks in the year of all children between 7 and 14 years of age; (3) English must be the basic language of instruction in all schools, public and private, in the common branches.

The advocates of the bill call attention to the fact that there are 5,000,000 illiterates in the United States; that approximately 25 per cent of the men examined for the army draft were illiterate; that nearly one-half the teachers in the public schools lack adequate training, and that the facilities for education throughout the United States are unequal. They aver that a federal department of education would make possible more effective administration of educational activities, now distributed through several departments of the federal government; education is of primary importance and should therefore receive primary recognition by having a place in the Cabinet; it would make provision for federal leadership in educational research; many problems of national importance, not directly educational in their nature, are influenced by educational activities and the solution of these problems would be promoted by a secretary for education; such a secretary would also be in a position to assure our proper participation in the solution of international educational problems. In response to objections the supporters of the bill claim that it would not create federal control of education because it expressly provides that all funds apportioned to a state shall be distributed and administered in accordance with the laws of that state in like manner as the funds provided by state and local authorities for the same purpose; that the state and local educational authorities shall determine the courses of study, plans and methods for carrying out the purposes of the act in accordance with state laws; that all the educational facilities encouraged by the provisions of this act and accepted by the state shall be organized, supervised and administered exclusively by the legally constituted state and local educational authorities and the secretary of education shall exercise no authority in relation thereto; also that the act shall not be construed to imply federal control of education within the states nor to impair the freedom of the states in the conduct and management of their respective school systems. They declare further that it does not interfere in any way with entire liberty of management of private and parochial schools.

The opponents of the bill declare that it will create federal control of education, which is contrary to the intent of the constitution, for it would be illogical and impossible for the federal government to appropriate large sums of money without seeing to its expenditure within the individual states. They claim that it is only an assumption that a federal department of education would insure good schools, but they maintain that it would create an army of bureaucrats, inspectors and other officeholders and bring about political interference in education and an annual demand on Congress to increase appropriations from the original $100,000,000 to an indefinitely larger sum. They also maintain that it would weaken the educational work of the different states; would help to establish the principle of distributing federal aid to the states on a fifty-fifty basis; would increase taxation; would standardize education and result in loss of initiative and freedom and responsibility. A federal department of education is entirely unnecessary from their point of view so far as educational prestige is concerned, for they believe that educational leadership is a matter of personality and not of official position.

The bill is supported by national organizations including: National Education Association, American Federation of Teachers, American Federation of Labor, National Council of Women, National Congress of Mothers and Parent-Teachers Associations, General Federation of Women's Clubs, National League of Women Voters, International Sunday School Council of Religious Education, National Council of Jewish Women, National Women's Christian Temperance Union, American Association of University Women, National Federation of Business and Professional Women's Clubs, National Women's Trade Union League, National Board, Y. W. C. A., and the American Library Association.

Among the opponents of the bill are: National Catholic Welfare Conference, The Woman Patriot, Massachusetts Public Interest League, Sentinels of the Republic, and American Constitutional League.

THE WAR AGAINST WAR

ONE of the most encouraging facts in our present national life is the manifestation of a growing opposition to war and a growing determination among our people to do everything in their power to prevent the recurrence in the future of such hideous and barbarous conflicts as that through which the world recently passed. This spirit is especially apparent among the young men who fought in the World War. These young men threw themselves into the great adventure with a passionate enthusiasm that challenged our admiration. And they did so because they were impelled by the highest motives. They believed that they were fighting to end war, to promote the spirit of brotherhood and to make the world safe for democracy. But most of them are now sadly disillusioned.

The disillusionment began while they were still in the ranks. There they discovered that war, instead of being the glorious pursuit of the ideal that they had supposed it to be, was sordid and brutalizing. Instead of ennobling men and developing in them the spirit of brotherhood, it tended to break down their moral restraints and to make them unclean, selfish and cruel.

Upon returning home they found that similar effects had been wrought in the lives of many of those whom they had left behind to care for the country while they were at the front. Thousands had taken advantage of their country's needs to build up their own fortunes and advance their own selfish interests. And still later these young patriots discovered that the ill effects of the conflict which they had observed in their own ranks and in the lives of their countrymen were still more conspicuously manifest in the countries of the Old World. In no single case had national morality been improved or national ideals elevated. About the only thing that the war had settled was that German militarism should not for the present dominate Europe. That is a distinct gain, but it is largely offset by the fact that the old war spirit still prevails and that the suspicion and hatred between nations that generate wars have been immensely increased.

IT is not strange, therefore, that these young men and the still younger men who have fallen under their influence are coming to regard war as a relic of barbarism that is absolutely contrary to the spirit and teachings of Jesus and to insist that civilized countries shall find some better way of settling their differences than by brute force.

To be sure, there are, as might naturally be expected, opposing voices—men who insist that these young idealists are wild dreamers who do not take account of the stern facts of life. There are those who even go much further, insisting that those who talk about condemning and outlawing war and are seeking to promote peace by practicing justice and cultivating the spirit of brotherhood instead of by moulding cannon and building battleships are dangerous pacifists who ought to be suppressed by the strong arm of the law. A great stir has been raised recently through the public press about the utterances of certain student groups in regard to the attitude which a Christian nation should assume toward war and the means by which it should seek to promote peace. Perhaps some of these youthful groups have gone a bit too far. Perhaps it is too much to expect that we shall be able immediately to end war through the exercise of moral and spiritual forces; but that this is the direction in which we are to look for deliverance no one can seriously question who believes in the principles taught by Jesus. And if this be true, why not frankly face the fact with all its implications? For my part, I believe there is a vast deal more danger of our being hurt through the influence of those who continue to glorify war and to insist on the maintenance of big armies and navies as a condition of preserving world peace than through the influence of those who declare boldly that war is contrary to Christianity and that the only way to bring about permanent peace is by recognizing war for just what it is and seeking to destroy it by promoting the spread of the ideals and spirit of Jesus.

> **THE next quarter of a century will see our nation pivotal in world history. Already it is becoming perhaps the greatest factor in the hopes of the world. To be loyal to its history as it extends into new conditions, to respect its institutions, its laws and, above all, to cherish its great ideals of liberty, personality, and democracy is to insure that the America of tomorrow will serve its day as the America of the past has served the past and is serving the present. And our service will be that demanded by a world that has all but lost its hopes and faiths—the maintenance of our idealism at home and the consecration of our resources and experience to the furthering of justice and well-being throughout the world.**—SHAILER MATHEWS
> in *The Validity of American Ideals*

AND what better place to begin this educational process than in our church schools? Indeed, is not the fact that we are set for the propagation of a message and a spirit that are absolutely and eternally opposed to war the sole ground of excuse for the existence of the church school? If so, it behooves us to cease playing at our great task, and throw ourselves into it with the kind of earnestness, courage, and enthusiasm that should characterize men and women who believe that they are associated with an institution that is called to be a potent factor in determining the future destiny of the nations. Let us press through our church schools "the War to end War." In no other direction is there any hope of success.

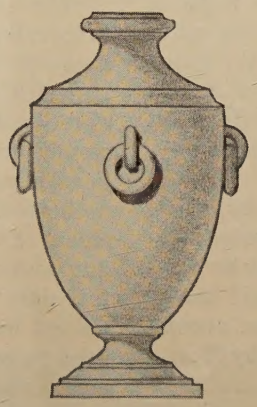
E. B. CHAPPELL.

WHERE AMERICANIZATION BREAKS DOWN

And What the Church Can Do to Help

By Constantine M. Panunzio

AT the suggestion of the author of this article, the Doric columns have been used to typify the soul aspirations of immigrants and as illustrative of some of the beauties to which many of them are accustomed in their own country. The picture of a street scene on the east side of New York City is typical of the conditions under which some of these people live in this country. Mr. Panunzio, who is the author of *The Soul of an Immigrant*, came to America alone when a boy, and speaks from a wide experience both as an immigrant and as one who is doing his part toward bringing about "a mutual understanding between America and the immigrant."—*The Editors*



WHILE touring Sicily during the latter part of the World War, for a time I happened to be in the company of an Italian Senator. The conversation between the Senator and myself naturally centered around America. One day while motoring about we were discussing the esteem in which America is held by the world generally. We had reached a high point, overlooking the Strait of Messina, from which the Mediterranean presented a clear and stirring view, when the Senator cast his eye westward and said: "I often wonder whether people fully realize what America still means to the masses of Europe. There is not a single family upon this island, so far as I know, but what entertains the hope of some day having at least one of its members living in America." "Why?" I queried. He paused for a moment, again looking westward. "Why?" he replied. "For all the poor and the oppressed people of this island; yes, of every country of Europe, I venture to say, there are two countries; one the country of hard reality, in which they live; the other, AMERICA, the country of their dreams."

The impression these remarks made upon me was deep. But as for their full significance, it did not dawn upon me until on the return voyage I was about to reach America. We were entering the port of New York. The Statue of Liberty stood boldly against a radiant sunset sky. I noticed that as we drew nearer a deeper and deeper silence fell upon the immigrants. A sense of reverence seemed to be hushing their words, quieting their spirits. A surging emotion seemed to be stirring within them, welding them into one. The youthful among them climbed the rigging; middle-aged men and women had wonder in their eyes; and of the aged some were crossing themselves, others were wiping away tears; still others kneeled down upon the wet deck in an attitude of prayer. And I recalled the words of the Italian Senator: "The other, AMERICA, the country of their dreams." The immigrants were looking upon not a mere statue marking the entrance of a harbor; their eyes were fixed, rather, upon the shrine in which were enshrined the hopes, the smiles, the tears of all their years.

And I recount this not to plead for an open door policy; far be it from me. I have seen too much of the sorrow and suffering inflicted upon the immigrants themselves and the harm brought to the country by indiscriminate, planless immigration. But that picture emphasizes one fact, too bold to be doubted by those who know immigrants, that whatever immediate motives may actuate their com-

ing, immigrants who knock at the gate of America today, like those who came before them, come with a high and noble ideal of America. To vast masses in the Old World —masses too vast for my comfort—America still remains the country of life's most beautiful dreams. Wherever oppression and poverty rule there are thousands upon thousands who dream of America as the country of their highest ideals. As babes, barely out of the cradle, they hear the music of America's name; as little children they listen to stories about it at their mothers' knees; in school days they read tales of that country in story and school books; in the days of youth they fairly quiver with ecstasy at the very thought of it; and in the years of manhood the expectation of some day reaching that far country and of becoming part of it steadies them in their strife, gives them courage, endurance, hope. To them it is a country of spaciousness, of beauty, of grandeur. They think of it as the home of civil and religious liberty; the country where education is free; where toil and thrift, industry and worthy ambition find fruition in more than mere animal existence; where any man, humble though he be, has an opportunity to achieve the best that is in him.

That is their dream! That dream actually stirs whole villages, cities, entire countries. For that dream the humble folk toil and starve, pinch and save; for it they break life's tenderest ties; for it they launch toward the vast unknown; for it they stake their all in the hope of making their way to America, even though knowing quite well that after crossing the ocean they may find the gates barred. And I fear—"fear," I say—that whatever America may do or say about them, the lowly of strife-riven Europe will still continue to weave that dream for many, many years to come, perhaps for centuries.

Coming as they do with these ideals, these aims, these aspirations, it would seem as if the task of Americanization, in so far as it applies to immigrants, would be comparatively simple. And yet, whoever knows that movement at all intimately knows how little it has accomplished. And one cannot help asking, "And why?"

America's First Task

Why? Americanization has failed first of all for the very reason that America fails to recognize or cultivate the ideals immigrants bring with them. We have failed to appreciate immigrants as human beings. We have put them into cages of "inferiority" and "undesirableness." We have accused them of coming but for a slice of bread. And yet what man, who knows humanity at all, does not know that it takes more than an empty stomach to lead a person to make the tremendous venture of breaking all ties, of migrating across an ocean, of establishing himself in an utterly strange country? The first task of Americanization, as I conceive it, is to bring America to the realization of these facts; to build upon the ideals of America these humble folk bring with them; to build up whatever of good there be in their heritage, their ideals, their purposes, and to nurse these into a worthy offering upon the altar that is America.

And since first contacts are always so significant, at no time does America so much need to give the immigrant the best that is in her as when the immigrant first comes into contact with the country. At Ellis Island, in the retention quarters, in the inspection rooms, at the landing docks, courtesy, a generous treatment, guidance, will contribute more than we can realize toward making the immigrant feel that America is truly a country of great souls. But, sad to say, America has frequently failed at this crucial moment. Government officials, often calloused by the very monotony and by the arduousness of their tasks, tend to treat the arriving immigrants as if they were *objects,* devoid of feelings, sensibilities, emotions, passions. We have permitted exploiters of all types to prey upon immigrants, and at the very moment when they need America most, she has left them in a state of bewilderment and distress. Improvements have been made in recent years, but there is still much more to be done by officials, by private agencies, and by the public to make this first approach to America one altogether pleasant and inspiring, and by so doing to open to the immigrant the first gateway to a willing and hopeful entrance into the very life of America.

The Immigrant's Picture of America

But it is, perhaps, after the immigrant has been admitted, after he has passed into the immigrant colony that we despair most of the task of Americanization. How much Americanizing *can* we do in the immigrant colonies? It is a very serious question. Let me present the picture as seen by a trained immigrant observer:

"How do you expect us," he said, "to become a real and integral part of America? Here, in what you call the slum, we see nothing of the America, even of the physical America, of which we dreamed. The sky is torn into narrow strips. There must be rivers and mountains, woods and valleys, but how can *we* get to them? The houses in which we live are but hovels, and *we* can afford no better. The air is soot-laden and heavy, and *we* cannot clean it. A myriad wheels whirl incessantly about us day and night, but *we* cannot stop them. Out and in of this ugly world we go; out and in to make our bread. And we get bread; more bread, better bread perhaps than we used to get for our toil. We get some butter too, and some meat, and now and then a bit of luxury. For all of this we are grateful. But we want more, we came for more than bread. Where is America? Where are the Americans? We want a chance to breathe, a chance to live, a chance to give vent to our song; to give and to take the best that life can yield; we want a share, a real share in the life of ideals, education, economic and social effort in America."

This raises a question which almost staggers the human mind. The slum, what can we do with it? Some say that the immigrant is himself responsible for creating the slum. But he who knows the large cities of other countries knows very well that the slum is the fungus growth of the present stage of development in the industrial order the world over. But whoever is responsible for it, one thing is certain; the slum *does* hinder Americanization. However, if America wills she can bring about a fuller incorporation of immigrants than now obtains, even under present circumstances; she can discover and understand the conditions which exist in immigrant communities and the true causes of the same. America can, though very great is the problem, little by little bring about a gradual amelioration of these conditions by a nation-wide program; she *can* gradually destroy the slums, can effect a better distribution of immigrants, especially those who may be admitted in the future—be their numbers great

or small or be they from one part of Europe or another; and America can, if she wills, do a good deal to prevent the multiplication of a certain type of cities—unplanned, ugly, drear and godless things—especially in those sections of the country which are not as yet industrialized. "A large order," some one will cry. And a large order indeed it is. But to keep America American, and to make her even more truly American in the highest sense, *is* a large order, and to achieve that desideratum America needs to plan largely. "The test of America will come in the city," the late James Bryce used to say. And the real test of a truly united nation will also come in the city.

The Employer's Part

In connection with their work life, also, much of what might be the beneficent effect of Americanization is offset, if not utterly destroyed. Here again I may draw upon the testimony of the immigrant himself. A number of years ago I was conducting an Americanization class. The community was comparatively small and it was known quite generally among immigrants that we were conducting the evening school. But few seemed to be interested to attend; and those who did come appeared more or less indifferent. One evening, desiring to discover the reason for this apparent lack of interest, we put aside all books, and as tactfully as I knew how I endeavored to get the immigrants' own story. It came out that the majority of our pupils and many of their friends upon whom we might have drawn were employed at the factory owned by the very man who was chairman of the Americanization Committee. These pupils claimed that they were being abused in the shop, that they received starvation wages, that they were intermittently, and without sufficient warning, thrown out of employment. "And," the leader of them added, "you expect us to show interest in America? How can we respect America and its institutions when conditions such as these we describe exist?" Employers of labor can do untold good by taking a more personal interest in their immigrant employees, by looking upon them as more than mere "hands," or as things merely to be owned and exploited. For immigrants, like all human beings, can only love that country which makes their lives worth the living.

Moreover, labor conditions themselves make the work of Americanization difficult if not impossible. Long hours of work often hinder men and women from attending public-school classes. Production, also, is so uncertain and employment so irregular that men and women have to move from place to place, thus making their Americanization contacts transitory.

Americanization has broken down also because we expect too much of the evening school. A successful Americanization worker in California writes: "Americanization in the truest sense can never be accomplished until we have awakened the whole citizenry to a united effort. The public needs to realize that Americanization requires more than the mere teaching of English to a few foreigners by a few appointed teachers and that only a whole city or town, thoroughly awakened to the ideals of Americanization and fully organized in coordinated effort, can crown the effort and bring foreigners into the body American with any degree of success." To provide a few teachers and a school is not sufficient; Americans need to come into more direct and human contact with immigrants, to deal with them with courtesy and humanity if all are to realize to the full the privileges of being Americans.

But even in connection with the school has Americanization largely broken down. School Boards frequently fail to see the necessity of supporting the immigrant school. Due to the indifference of the average native American to the trend of things in America, there has been a lack of support of the public schools. Quite generally, it has been necessary to instruct large groups of people on lessons of general interest, rather than to satisfy individual needs. Unbearable burdens have been placed upon the shoulders of teachers. The school for foreigners has been the last to receive appropriations and, in periods of retrenchment, the first to lose support. Under these conditions Americanization work has been sporadic; the highly specialized work of teaching English, American history and ideals has been left to untrained teachers, whose interest in Americanization was at best nominal. The public has only begun to require special training and to develop special courses of study. And the major part of the development is still in the future. Adult education in America needs to develop along the line of that conducted by the Workers' Education Association in England, which aims not so much to give information as to develop the whole individual. Immigrant education has been too narrow and elementary and for that reason has

Copyright by Ewing Galloway

Where Some of the Immigrants Live

not secured the respect of the better sort of immigrants. Immigrants are often most vitally interested in current problems. They need instruction and guidance in these lines far more than they need the "I get up and wash my face" lessons so often taught to them.

Americanization Must Enter the Home

The neglect of the immigrant woman has also contributed to the breaking down of Americanization. Authorities and agencies supervising Americanization have been guided by quantitative measurements. For that reason the schoolroom attendance has been stressed. The immigrant mother has been left to a walled-up, separated and segregated existence, misunderstood by her children, not understanding the first thing about America. Americanization needs to go into the home of the immigrant. Much care and a sensitiveness of feeling are necessary in this task; but if Americanization is to succeed, it must enter the home. It is an encouraging sign that a number of states, notably California, New York, as well as the District of Columbia, are making auspicious beginnings along this line by the establishment of the Home Teacher, whose aim is to carry the good will to the heart of the immigrant community, the immigrant home and the immigrant woman.

The public school has often contributed toward defeating the work of Americanization by failing to develop an attitude of respect on the part of immigrants' children toward their parents. It is a well-known fact that immigrant children, after a few years in our public schools, become notably disrespectful toward their parents. This is brought about by not emphasizing sufficiently the fact that although humble and uneducated, though not speaking English, and often not following American customs, nevertheless the parents are representatives of races and cultures worthy of respect.

Where the Immigrant Fails

In many instances immigrants themselves have been primarily responsible for the failure of Americanization. Individuals have not always taken advantage of opportunities available. They have cared more for financial gain than for educational improvement. Many, moreover, have been indifferent toward the acquisition of citizenship. Various parasitic agencies have often discouraged Americanization in order that immigrants might better be exploited. Anti-Americanization propaganda is here and there conducted to the same end. But if America takes to the task seriously, gives the best it has, endeavors to bring out the best the immigrant has to give, sooner or later the immigrant will come to realize the advantages of his entering to the full into the life of America.

Above All, the Church

What can the church do? In these days when so much racial feeling is being engendered, when avalanches of prejudice are precipitating upon immigrants, let the church remain true to the highest Christian principle and proclaim the fundamental unity of the human race. Let it not weaken at the moment of greatest need. Let it also "proclaim good news to the poor; . . . heal the broken in courage and spirit; . . . proclaim deliverance to slaves and captives; . . . clear up the understanding of the ignorant; set at liberty them that are bruised"; and "proclaim conditions of heart and mind and social conditions acceptable unto God." By remaining true to this mission, the church may contribute most to Americanization, to the preservation of the American spirit of tolerance and good will, and thereby serve the Republic in this hour of testing.

The church may cooperate with school authorities and with other agencies engaged in Americanization work; it may cooperate by giving a whole-hearted welcome to immigrants at the time of arrival in the country or in a given locality as well as at the time of naturalization. It may encourage and participate in the formation of cooperating agencies in every community and in making their work successful; it may, tactfully but firmly, insist upon good will dominating all Americanization effort.

Spontaneous contacts are far more important than organized efforts. In this the church ought to excel. Especially in connection with the home and the immigrant woman the church can do much. But it needs to be remembered that great tactfulness and a nicety of feeling are needed in this. A visit in the home of an immigrant may do untold good if made in the spirit of genuine neighborliness and not in that of patronage. Such a visit, in such a spirit, will do more than a thousand lessons in English and citizenship can possibly accomplish.

The church may also support school authorities to secure sufficient funds for the conduct of Americanization work. Preachers and other church officials can have a tremendous influence in this regard and the whole church constituency can awaken an interest in these matters which will greatly aid in the spread of Americanization.

Above all, the church, by personal interest and contact, can continue its work of awakening the spirit and the courage of promising immigrant youths. It is a significant fact that practically all the immigrants who have become national figures, Jacob Riis and Steiner, Rihbany and Kloptz, Arrighi and Rose Cohen and many others who might be mentioned, were first brought into a consciousness of their value to themselves, to the community and to America by some kindly disposed churchman or woman. The strongest refuge of inspiration for the immigrant has in the past been the church. The church can still continue to awaken, to inspire, to assist, to set young men and women on the upward path and thus contribute in a most vital way to Americanization. For out of those leaders come the truest exponents of mutual understanding between America and the immigrant.

Mr. Harris, an English journalist, tells of an interview he once had with the late President Wilson. The subject under discussion was that of races in America, and the journalist was suggesting that America had accomplished a prodigious task in welding a nation out of the extraordinary number of racial and national elements which make up its population. "But," interposed Mr. Wilson quickly, "we haven't accomplished it. We are doing it gradually, but the work is very far from completed yet." The larger task is yet before America. To accomplish it *attitudes* are far more vital than organized education, naturalization and what not, important indeed as these are. To create a united nation is a matter of the spirit. Whoever is truly interested in that task can bring the immigrant into a full incorporation in the life of America by the spirit of good will: the highest essence of America. In this none has as great an opportunity as that body of fifty millions or more Americans who are affiliated with churches of all denominations.

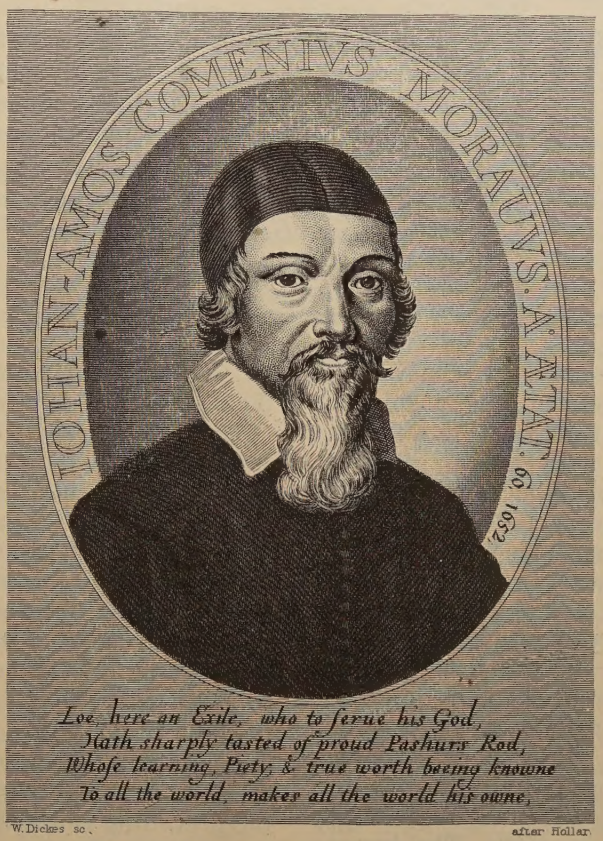
RELIGIOUS EDUCATIONAL METHOD IN THE 17TH AND 18TH CENTURIES

Continuing

Notes on the History of Religious Education[1]

By Henry H. Meyer

THE early seventeenth century was a time of religious wars and consequent desolation in Europe. Among the devastating results of these wars was the persecution and exile of the Protestant Moravians, who became refugee settlers under the protection of more sympathetic governments in Saxony, Poland, Holland and elsewhere. True to the traditions of their ancestors, these Moravian exiles sought to protect the treasures of their religious heritage by means of the faithful instruction of their children. Settling in Protestant communities, they contributed their full share to the perpetuation of the religious-educational gains achieved through the Reformation, and furnished a large part of the inspiration for the later Pietistic revival toward the close of the century.



Portrait of Comenius, from an Engraving by Wencelaus Hollar, who probably took it from life

John Amos Comenius

The educational principles and ideals of the Moravians found their finest expression, as well as their permanent historical monument, in the educational writings of one of their bishops, Jan Amos Komensky, better known under his Latinized name of Comenius (1592–1671). The famous discipline of the Moravian church *Ratio Disciplinæ Unitatis Fratrum,* of which Comenius was the author, includes in its baptismal ritual provision for an earnest exhortation to parents and sponsors of baptized children "that being mindful of their obligations, they may diligently continue to educate the child until they can present him with credit before the church as being piously trained and well taught, and thus commend him to the pastoral care of the ministers."

In his *School of Infancy* Comenius brings out clearly "the preciousness of the treasure which God bestows on those to whom he entrusts the pledges of life. . . . Children, being the most precious gifts of God and an inestimable treasure, should claim our most vigilant attention." Their inestimable worth lies in what they may become under proper nurture and guidance, since "to such belongs the kingdom of heaven" (Mark 10: 12), and since their state of grace is the ideal to be sought after by adults: "Unless ye be converted and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18: 3). The piety in which, according to Comenius, children are to be "exercised gradually," consists of three things:

(1) "That our hearts, having always and everywhere respect towards God, should seek him in all that we do and say and think.

(2) "Having discovered the steps of Divine Providence, our heart should follow God always and everywhere with reverence, love, and ready obedience.

(3) "Thus always and everywhere mindful of God, conversing with God, our heart joining itself to God, it realizes peace, consolation, and joy."

To the question how children of tender years can be accustomed to these serious things, the answer of Comenius is, "As a young and tender tree can be bent so as to grow this way or that much more easily than a full-grown tree; so youth can be exercised in the first years of their lives much more readily than afterwards, to good of every kind, provided legitimate means be used; and these are:

(1) "A perpetual example of virtuous conduct.

(2) "Properly timed and prudent instruction and exercise.

(3) "Duly regulated discipline."

The universal requirements of teaching and learning, according to Comenius, are based on the method suggested by Jesus in Matthew 4: 26: "First the blade, then the ear, then the full corn in the ear." This principle of order and development is observable in nature, which "is not confused in its operations, but in its forward progress advances distinctly from one step to another." In all the operations of nature, moreover, "development is from within. . . . Nature makes no leaps, but proceeds step by step, . . . advances from what is easy to what is dif-

[1]Copyright, 1924, by Henry H. Meyer.

ficult, . . . does not hurry." To make possible effective teaching by either precept or example, it is necessary, according to Comenius, that parents and teachers have the right attitude toward children. "The intercourse between teachers and learners ought to be such as that between father and children."

August Hermann Francke

By the close of the seventeenth century the educational reforms of Comenius had gained recognition in most of the Protestant countries of Europe. In England these educational reforms merged with the religious-educational movement of the Reformed branch of Protestantism and more especially with the revival influences of early Puritanism. The Puritan movement in turn found its way back through Holland into West Germany, where it contributed substantially to the beginnings of German Pietism under Philip Jacob Spener.

WHAT, then, is child nurture? It is a sacred priestly method whereby souls are brought up from infancy so as not to think otherwise than that they belong to Christ, and so that blessedness for them shall consist in knowing and serving him and their greatest misfortune in becoming separated from him in any way whatsoever. — *Zinzendorf*, 1737

The organizing genius of German Pietism was August Hermann Francke, a Lutheran clergyman who received part of his training and much of his inspiration at Gotha, where the pedagogical reforms of Comenius were the dominating influences in both church and school. An early disciple and ardent admirer of Spener, Francke succeeded in combining in his theory and practice of religious education the dominating principles of three major reform movements originating respectively with Luther, Calvin and Comenius. It was Francke primarily who gave to the Pietistic revival an improved method for the religious teaching of children, and who insisted on the further enrichment of the subject-matter of religious instruction. The evidence of this further improvement in religious teaching is reflected in the various school ordinances dating from the early eighteenth century. Most of these were patterned after the ordinance prepared by Francke for Halle and adopted in 1702. The instructions for teachers of religion contained in this ordinance are comprehensive and explicit. We quote a brief extract relating to the method of catechizing children:

"If this is the verse 'Let us love God because he first loved us,' then one shall catechize as follows:

"Question: Who shall love God?
"Answer: *We.*
"Q. Whom shall we love?
"A. *God.*
"Q. What shall we do toward God?
"A. *We shall love him.*
"Q. Why shall we love him?
"A. *Because he first loved us,*" etc.

"Following such questions as these, a brief application is to be given, as for example:

"Question: But will you then also love God?
"Why will you then love him?
"Has he loved you also? etc.

"When a verse has been thus explained and applied, the teacher inquires whether any one has memorized the same. If no one has done this, he repeats the verse several times, allowing the pupils to speak the words after him until all are able to repeat it from memory."

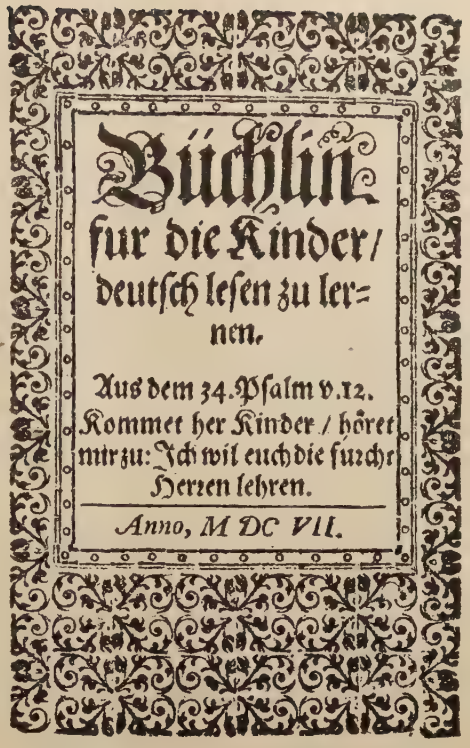
Nicholas Ludwig von Zinzendorf

The success and fame of the institutions of Francke made Halle one of the chief centers for the training of Protestant school teachers for many years after the adoption of this famous ordinance which covers every phase of school organization and management. While Francke himself was still in active charge of the "Institutes" (that is, the system of schools and orphanages) which for more than two centuries have added to the glory of his name, there was among the students at Halle a young lad from an aristocratic Pietistic home at Dresden who was destined to carry forward in his own peculiar way the work of religious-educational reform. This lad was Count Nicholas Ludwig von Zinzendorf, who later welcomed to his magnificent estate near Dresden a company of Moravian refugees with whom he subsequently cast in his lot, becoming their acknowledged leader and a bishop of the reorganized Moravian church.

The keen insight which Zinzendorf had into child nature and his successful use of that insight in the religious nurture and training of children is most clearly revealed in some of his writings for children and his talks to them. Chief among these early writings was Zinzendorf's catechism for children, published by him in Dresden at the age of twenty-three while still holding the position of States Attorney for the government of Saxony. The importance of this little-known and neglected work would seem to justify devoting the remainder of this article to its description with selected quotations. In this textbook for children, Zinzendorf breaks away from existing models of catechetical instruction, all of which were based on the prevailing conception which regarded children merely as miniature adults capable of comprehending the whole system of theology if only this be sufficiently condensed and simplified for their consumption. Zinzendorf substituted a truly childlike presentation of what he conceived to be the essence of religion. This, according to Zinzendorf, consists in an understanding of the love of God as the heavenly Father revealed in Christ Jesus; and in simple-hearted obedience to the Saviour.

The full title given to his children's catechism by Zinzendorf is significant. It is *The Pure Milk of the Teachings Concerning Christ* that he proposes to offer in the form of "very simple questions and answers arranged in accordance with the comprehension of junior and little children, prepared with the best of intentions in honor of the Saviour, for the benefit of little children, and the advantage of parents." Apparently realizing that his departure from accepted standards of writing would be criticized adversely by the school-men of his time, he takes pains in his introduction to disavow any interest in what critics may think, or any desire for the approbation of the learned. "No approbation on account of this catechism is desired. It is not intended for clever folks, but

has been written for the little ones whose angels at all times behold the face of our Father in heaven." In order that these little ones may become accustomed to the Bible language, in which God has spoken to men by inspiration of the Holy Spirit, simple Bible verses are added. These are not intended "as proof texts, but as merely belonging to the subject-matter under discussion . . . because little children do not yet know the meaning of proof."[1]


Büchlin
für die Kinder/
deutsch lesen zu ler=
nen.
Aus dem 34. Psalm v. 12.
Kommet her Kinder / höret
mir zu: Ich wil euch die furcht
Herren lehren.
Anno, M DC VII.

Children's Textbook of Religious Education
1607

Zinzendorf's Catechism

Beginning with that which is nearest and most real to the children, their own body and sense perception, the first group of questions (Questions 1–11) leads the child by a process of simple induction to the thought of the human body as the frail and perishable dwelling place of the spirit.

1. "Question: What are you? Are you a tree, or an animal, or a human person?

"Answer: *I am a human person.*

"Bible verse: Matt. 8: 9.

2. "Q. Do you feel it when I take hold of you?

"A. *I can feel it well.*

3. "Q. What is this, is this not flesh?

"A. *Yes, that is flesh* (Rom. 7: 18).

4. "Q. All this flesh which you have is called the body. What is it called?

"A. *The body* (1 Cor. 6: 19).

5. "Q. Have you ever seen a person who has died?

"A. *O Yes* (Job 14: 1).

6. "Q. What, then, is the matter with these people? The body is still here, is it not?

"A. *Yes, certainly the body is still here.*

7. "Q. How do you know, then, that the people have died?

"A. *They cannot speak any more, they cannot move any more.*

8. "Q. Do you know why not?

"A. *I do not know why not.*

9. "Behold, dear child, the body is a dwelling place in which the soul or spirit lives. When this comes out, then the body or dwelling place cannot stir or move itself any more. Why, then, do people die?

"A. *Because the soul has moved out of the body* (James 2: 26).

10. "Q. When the body can no longer move itself, it is taken away and buried, is it not?

"A. *Yes, people take it away and bury it.*

11. "Q. But they cannot bury the soul, can they, for that has already gone away?

"A. *No, they cannot bury the soul because it is not here any more* (Eccl. 12: 7)."

The high destiny of the soul, which has come from God and is intended for heaven, and the alternative of hell awaiting the disobedient, are presented in questions 12–18, after which the greatness, the goodness and the nearness of God, who is maker of heaven and of earth, are set forth (19–28).

19. "Q. See, we are here in the church, there is the altar, there the pulpit, table, benches, etc. Has anybody made these things?

"A. *O yes, somebody must have made them.*

20. "Q. Then some one must also have made heaven?

"A. *Yes, surely some one made heaven also* (Gen. 1: 1).

21. "Q. But who can have made heaven? That must have been a very great person.

"A. *Surely that was a great person.*

22. "Q. Perhaps it was the heavenly Father who made heaven?

"A. *Yes, God did make heaven.*

23. "Q. Who was it that made heaven?

"A. *The heavenly Father.*

24. "Q. Who, then, is God?

A. *God is the person that made heaven.*

25. "Q. He certainly can do everything he wishes?

"A. *Yes, God can do everything he wishes* (Psa. 115: 3).

26. "Q. Then he must also be everywhere?

"A. *Yes, God is everywhere* (Jer. 23: 24).

27. "Q. Is he here with us also?

"A. *Yes, he is with us also* (Phil. 4: 5b, 6a; Matt. 28: 20).

28. "Q. Is he then a very good person?

"A. *Yes, God is very good* (Matt. 19: 17; Psa. 145: 9)."

But the goodness and love of God do not prevent his being stern because he cannot tolerate evil or wickedness. This he, himself, has told us in the Holy Bible, which is a collection of record books in which men have written down what God wants people to do (29–35). In this written record, too, we have the story of how God who made heaven also made men beautiful and good, after his own likeness, and of how people through disobedience became unlovely and bad, just like the evil tempter himself (36–43). After two hundred years we may smile at, and disapprove the word-picture given of the fall of the first parents, who became sick unto death with the contagious malady called sin, caused by eating the fruit of the forbidden tree in the Garden; but we must agree that the simple pictures and language used by the author undoubtedly did convey to little children a very vivid sense of the reality and the results of greedy disobedience (44–49).

44. "Q. . . . Did the people become sick that they became so unlovely?

"A. *Yes, they became deathly sick and that is why they became unlovely.*

45. "Q. How did that happen? Did they perhaps eat something that made them sick?

"A. *Yes, yes, they ate something that made them so sick* (Gen. 2: 16a, 17b).

[1] The quotations from this catechism appearing in this article were translated by the author from a copy of the German text, bound with other of Zinzendorf's shorter pamphlets and preserved in the archives of the Moravian Church, in Bethlehem, Pennsylvania.—H. H. M.

46. "Q. Had the heavenly Father told them not to eat it?

"A. *Yes, the heavenly Father had forbidden it.*

47. "Q. But did they eat of the forbidden fruit after all?

"A. *Yes, they ate the forbidden fruit.*

48. "Q. And in that way they were disobedient to the heavenly Father?

"A. *Yes, they were disobedient to the heavenly Father.*

49. "Q. Is it perhaps because of their disobedience that people die?

"A. *Yes, that is the reason they die.*

The portrayal of Jesus as the physician sent by the heavenly Father to heal his disobedient and desperately sick children, and the manner in which he actually helped people while on earth (50–57) and still helps each individual child (through baptism, 57–63), have a truly winsome appeal for the imagination of children. The concluding section presents the Commandments cast in the form of simple rules of conduct, by the observance of which little children may show their gratitude and love for the Saviour: love the heavenly Father, pray to him, learn, obey, do not harm any one, do not lie, be not greedy.

64. "Q. If the Lord Jesus has made you well, will you not love him?

"A. *Yes, I will love him.*

65. "Q. Will you also follow him gladly?

"A. *That I will.*

66. "Q. If you do not follow the Lord Jesus, it will not help you that you have been baptized and made well, but you will become even worse than before. Do you want that to happen?

"A. *O no, I will follow him gladly.*

67. "Q. If I will say to you, the Lord Jesus desires this or that, would you do it nicely?

Illustration from Comenius' "School of Infancy," Translated by Benham

"For of Such is the Kingdom of Heaven."

"A. *Yes, I will gladly do it.*

68. "Q. If I should say to you, the Lord Jesus does not like to have you do this or that, will you then do it?

"A. *No, I will not do it.*

1. Commandment

69. "Q. The Lord Jesus desires that you should love the heavenly Father. Will you then do that?

"A. *Yes, I will love the heavenly Father.*

2. Commandment

70. "Q. The Lord Jesus wants you to pray. Will you pray very often?

"A. *Yes, I will do that.*

3. Commandment

71. "Q. The Lord Jesus would like to have you learn verses from the Bible. Will you learn them?

"A. *Yes.*

4. Commandment

72. "Q. The Lord Jesus would like to have you be obedient. Will you be that?

"A. *Yes, I will gladly obey.*

5. Commandment

73. "Q. The Lord Jesus will be glad if you never do anything to harm anybody. Will you never harm anybody?

"A. *I will never do any harm to anybody.*

6. Commandment

74. "Q. The Lord Jesus does not like to see any one eat or drink too much. You will not do that?

"A. *No, I will not do that.*

7. Commandment

75. "Q. The Lord Jesus desires that you shall not do wrong to any one. Will you be careful?

"A. *Yes, I will be careful.*

8. Commandment

76. "Q. The Lord Jesus cannot bear to have you tell a lie. Then you will not?

"A. *O no, I will not lie.*

9–10. Commandments

77. "Q. The Lord Jesus is not pleased if you want everything that you see. You will not be so greedy?

"A. *No, I will not want to have everything.*

78. "Q. If you wish to do all these things, you must ask the heavenly Father for his Holy Spirit. Will you do that?

"A. *Yes, I will ask the heavenly Father for his Holy Spirit* (Luke 11: 13).

Grading by Age Groups

In accordance with his theory of religious growth, Zinzendorf proposed grouping children and young people according to their age and religious maturity for purposes of group worship and instruction. These groups he called "choirs" in the broader sense of a group assembled for worship. The first of these choirs was that *For Infants in Arms,* corresponding to the modern cradle roll. For these little ones religious nurture and training take the form of a protecting and stimulating environment, from which all evil influences are kept distant, and in which the religious spirit of the home stimulates a normal, child-like response through participation in the worship and service activities of the home. In the church these little ones are assembled for brief services in which suitable hymns are sung to them, and in connection with which in-

(Continued on page 478)

LEARNING BY DOING

I. Finding Things To Be Done

By Erwin L. Shaver

THE statement, "We learn to do by doing," has become a popular phrase in the world of education in recent years. In fact there are those who think that it has become too popular, some objecting because of antagonism to progress in general and others becoming alarmed at the activities which are being passed off as having educational value because the pupil is physically active.

Workers in the field of religious education also are seizing upon the statement as the basis of their method. But unfortunately some of these teachers conceive of "learning by doing," or project teaching, as it is coming to be known, as a process of having the pupil outwardly active at almost anything. They set their pupils to work at coloring cards, sawing out figures, making scrapbooks, skipping and hopping about the room, anything so long as it appears that the pupils are *doing something.* To such workers it matters little just why these things are done or how activity should be carried on to have character building value.

It is little wonder therefore that this thought of learning through activity is so misunderstood, in view of the many things to do which have been put forward as projects. It is my purpose in this and two following articles (a) to suggest a number of activities for church-school pupils by which they may be developed in Christian character, (b) to point out the facts which the teacher should consider in choosing and carrying forward activities which are truly educative from the Christian standpoint, and finally, (c) to explain and illustrate the principles upon which "learning by doing" is based.

In the first article we are to suggest appropriate activities. It must be borne in mind that while these things to be done have potential character-building value as experiences for children and youth, if they are undertaken without an understanding of the principles involved, such as are to be discussed in the later articles, they will have little worth.

Kingdom-Building Suggests Educative Activities

We may begin our quest for educative activities by saying that the primary task of the church is the building of the kingdom, or democracy, of God. There is, however, a correlative task of training the young to carry the work forward when the present church generation has ceased to labor. The simplest way of expressing the method involved in the educational task is to say that *Christian education is the taking of the young and growing Christians with us in the task of carrying out the Christian enterprise.*

It is significant that primitive societies of people educated their children in just this way. They had no formal and distinct scheme of education and a teaching profession. They did not put their young into schools to study books apart from life, but shared with them the real life activities of the home, the games, the chase, and the council, as they grew in ability to participate. The school as something apart from real life has been a product of civilization, with the result that it has too often failed to equip the child for real living. In suggesting that children share with their elders in the work of making a happier and more loving world, we have a clue to the activities appropriate to a Christian educative program. At first the particular portions of the great enterprise in which we hope to have them engage will be relatively simple and easy to accomplish. Their activities will be determined not so much by what we may decide to allot to them as by their own maturing interests, which are the joint product of their inherited capacities and daily experience.

This means that the leader must be familiar with the everyday life of his boys and girls in their ever-widening circles of activity. There is the family circle first, followed by the circle of the neighborhood play group. Then come the school circle and the wider neighborhood circle, including the life within the church. The civic circle and the world-wide community circle are the spheres to which a child's life is finally introduced, bearing in mind, of course, that the experiences afforded in each sphere are not mutually exclusive.

In passing we may note that Jesus' evaluation of the supreme plan of childhood in the kingdom is borne out by our actual experience. The little child begins by loving everyone he knows, but as the radius of his acquaintance-circle is extended, too frequently the relative proportion of the number whom he counts as his friends decreases. This is a severe criticism of adult society's failure to follow the practice of the Master. Our task becomes that of helping the growing child to take a Christian attitude toward all the persons and institutions in the circle of life which is his through his enlarging experience.

Projects for Younger Children

We may call attention to a few enterprises in which children and young people can profitably engage as typical portions of a total program. The following are offered as projects for the younger children in a church school:

1. Lead the children to find *places in their local school which need improving.* Furniture and decorations which they themselves can make are not difficult to discover. Then let them plan for a fitting and proper presentation of these gifts. The presentation in itself offers splendid opportunities for thoughtful discussion and instruction.

2. Suggest to the children the giving of a *party or social* for friendless groups of children of their own acquaintance, or for their parents or day-school teachers. Allow as much opportunity as possible for the children to do those things which *to them* may mean happiness for their guests.

3. There are many opportunities to put on *plays or pageants* for various types of audiences. It is not sufficient in such dramatization simply to make vivid an idea. The

motive must be one of Christian service or expression of friendship so that the children are shown that what they are doing is bringing knowledge and happiness to some one else. There is a danger that such performances frequently give an opportunity for the development of selfish display. Let the drama rather be the means of the children carrying a message to their friends.

4. Utilize the children as *messengers, doorkeepers, ushers, waiters* and the like, in the various functions of the church life. It will require more planning and supervision, to be sure, than if the older people did these things, but we must bear in mind that we are trying not only to get certain things done, but also that we have an obligation to train younger children to do these things. We are too prone to measure results in terms of a finished product rather than making sure that the children are learning to be of service even though perhaps the way in which the special task is performed is not perfect. It is not necessary to create any great number of artificial tasks of this sort. It is better that we should step out of the limelight and give to the children some of the work which we ourselves used to do.

5. Children may make *posters, bulletins,* and assist in other ways in church advertising. In fact, whenever there is anything to be made or done about the church, hesitate before turning it over to an adult.

6. Let the children have *a garden* in which they raise flowers for decorating the church and for sick friends or children in hospitals or tenement houses. Such a project will suggest the discovery of God's revelation of his goodness and beauty in nature, how the gift of life comes from seed to plant and lessons in regular care and attention, as well as be the means of developing habits of thoughtful and loving service to others.

7. An endless number of *story books and picture books* may be made in which the children collect their best written work or picture material with the motive of making their parents, or friends, or less fortunate children, happy. The titles of such books might be *A Golden Deeds Book, Every Day Heroes, Children at Prayer, Friends in Far-Off Countries,* and the like.

8. *Correspondence* with children in other sections of America or the world has a number of values and may be fruitful in developing Christian attitudes toward other races, in enlarging the knowledge of customs, and may lead to acts of service and gifts of friendship. The children whose friends of darker skin reciprocated by sending a box of holly and mistletoe from the South, gained a new sense of Christian love which will last through the years.

9. In participation in the *worship* life of the group there will arise opportunities for doing work which has religious-education value. Choosing hymns, making prayers, providing special music, dramatizing stories, all with the aim of making the worship of the larger group more helpful, are good things for individual children or classes to undertake.

10. There are frequent occasions when younger children can express their friendship in terms of *appreciation of others* who care for them as parents, as public servants, as church-school teachers and officers, or in other capacities. One school marched out in a body after their lessons one Sunday and presented the traffic policeman, their friend and protector, a gold piece as a token of their regard. Appreciation need not always be monetary or in objective form, for letters and spoken words mean much for giver as well as receiver.

Projects for Adolescents

Activities which are more easily adapted to those of adolescent age are suggested by the following:

1. Let a class of boys or girls study carefully *what the local church is doing* for its boys (not *us* boys but *all* boys in the neighborhood) with a view to calling attention to the obligation of the church in this respect. If such a project is entered upon in the proper spirit with the help of a sympathetic, wise teacher, much good should come of it. This will give opportunity for practical study of Christian standards of living and Christian ways of getting things done, together with opportunities for the older people of the church to meet with this class and frankly face the situation in which both should have a share. Wise church officials will not rebuff such a proposition on the part of their young people.

2. Suggest to a class of young people who ought to be members of the church that they find out from the church members what they expect of the young people with reference to their *joining the church.* It would prove an interesting enterprise for this whole problem of joining the church to be thoroughly gone over in its several phases by the young people and a committee representing the church.

3. Lead the class in an endeavor to discover in what kind of *life-work* each will be most successful. A study of specific vocations Sunday by Sunday, inviting in, let us say, a Christian lawyer at the period in which that profession is taken up, and asking him to be a friendly counsellor in the discussion. For midweek activity let the class visit the lawyer's office and come as nearly as possible into first-hand touch with the work of the legal profession. The opportunities for putting a Christian interpretation upon our various professions and vocations is apparent. Such a project as this might well close with a fellowship supper in which the boys and girls have as their guests the several professional men or women who have worked with them in their endeavor to discover a happy life work.

4. Let a class undertake to convince the church members of their responsibility with reference to certain *missionary or social service enterprises;* that is, let a class inform itself with regard to certain fields of service which the church as a whole should be supporting more adequately, with a view to convincing the church members of their responsibility. The motive, of course, should be that of seeking to do in a forward-looking way what ordinarily might be done by the pastor, or some committee, if done at all. The eagerness with which a number of classes have engaged in projects like this shows that they will gladly accept responsibility and put themselves whole-heartedly into something worth while for the kingdom.

5. Let the class take the responsibility of leading the department in a helpful *worship service.* This cannot be enlarged upon here except to say that at such a service the theme might follow the enterprise in which this particular class is engaged at that time.

6. Help the class to work out for itself as individuals and as a group, a satisfactory *code of living* for young people of this day. This would require the examination and study of such codes, past and present, found in the Old Testament (for example, description of a virtuous woman, Proverbs), or New Testament (Paul's estimate of

the place of woman), or those used by the various organizations working with young people today.

7. The investigation and study of *the public press,* with a view to discovering what a Christian's attitude toward it should be, is closely connected with daily life and rich in things to be done. Watching the papers for the "things of good report" as well as descriptions of evil, visiting newspaper offices, learning how news is gathered and transmitted, studying the matter of locating news items to influence the readers' impressions and learning how public opinion is created, planning a model Christian newspaper, sending resolutions of criticism or commendation to editors of both the secular and church press and other like activities are involved.

8. A young people's group might well initiate a movement for improving their church or community by gathering and formulating *statistical information,* circulating petitions, bringing in speakers, putting on stereopticon lectures and like means. We are reminded of the paper prepared by an eighth-grade girl in a civics class which was read before the business men's clubs of the city. She had gathered and ably organized her facts to show that the children had practically no place to play in the city, whereas the adults had a very extensive golf course in addition to other facilities!

9. There are countless opportunities for young people to show the *older brother* spirit to the younger children in their church. Furnishing them with wholesome entertainments, acting as coaches and leaders in their games, providing recreational facilities or helping them plan their worship programs are forms of service with the personal touch which tend to replace the superior air with that of friendly companionship.

10. The interest in *music* suggests a variety of projects for adolescents. Serving the church with one's musical talent is possible where there is an orchestra or choir for the young people. Giving concerts, special musical services, singing at public institutions, Christmas caroling, and similar service for others bring growth in Christian character which is reenforced by the fact that such activities provide for good fellowship under the supervision of the church.

THE REPORT OF A CHURCH SCHOOL MISSIONARY EDUCATION DEPARTMENT

THIS bulletin was sent to THE CHURCH SCHOOL by the director of missionary education. It was printed in the church calendar so that the older friends might know something of what the girls and boys in this school were doing. In hectograph form it was distributed among the members of the school. The director writes, "You can see the opportunity to make a rather more intimate connection by using 'you' and 'your' throughout. The minister took ten minutes of the church-school session to speak of the bulletin in such a splendid way that he made an appreciative review of the whole year's work. He gave a fine word of encouragement and inspiration for greater tasks in the coming year."

WHAT YOU HAVE DONE

April, 1923—April, 1924

For Your Church

You have joined it. Sixteen of you.
You have worked for it.
The Camp Fire has spent $20 for fruit and flowers for the sick and shut-ins of the parish.
The Young People's Society has given $50 for the electric lights.
The church school has given $62.60 for missions at home and overseas.

For Your Church School

You won Honor Grade by a missionary reading contest.
You have given eight 10-minute plays about mission work here and overseas.
Two of these plays were original.
Both have been published in THE CHURCH SCHOOL.
You have made a Scrapbook Record of the whole year's work.
This book is yours, made up by you from your records of your work-pictures, clippings, letters, etc.
Have you seen the New World Stamp Department, run by Miss McNeil's class?
You have cooperated in making up a School Credit Card by which every class has faced the truth about itself every Sunday.

For Your Community

You gave $9.00 last spring for equipment on the Main Street playground—a croquet set, bat and ball, etc. This year you will have the chance to help again.
Mrs. Gieus' class took entire charge of a booth at the Neighborhood House Lawn Party last June and earned $6.00 which they turned over to the House.

For Your World

You adopted a Sunday school in a mining camp in Kilday, Ky.
You sent down a five-pound box of pictures.
And three subscriptions to our teachers' magazine.
You sent pictures to the Ellis Island kindergarten.
You sent fifteen packages of postcards to Mr. Orner's station at Mt. Silinda, Africa.
You joined with the South Church to send half a ream of typewriter carbon to John Stearns at Samakov, Bulgaria. (The boy who set the king to work on the mission Ford!)
You sent thirty dollars for foreign missionary work. It was only six dollars in 1921.
You sent a box of school supplies worth sixteen dollars to Ahmednagar, India.

THE WORKING CAPITAL OF THE ADULT

By Cora Trawick Court

G. STANLEY HALL, in his study entitled *Senescence,* reveals the self-confessed difficulties of the later half of life. Doctor William Osler, retiring from Johns Hopkins University several years ago, set a startling headline in every morning paper by his declaration of the comparative uselessness of men who are above forty years of age. We are told that the adult is, in a way, in a more dangerous age emotionally than the adolescent; that there is a tendency to be satisfied with ideals lower than the ideals of their youth; that because of the lowered ideal there is a tendency to lower forms of conduct. All this is said to be accompanied by an actual shrinkage of the frontal lobes of the brain. This gloomy view of the bankruptcy of adult life compels one to wonder if there remains any "working capital" for investment, or if after all this adult life of man should be let alone to finish its course as best it may.

We speak of the working capital of great banking institutions and see large sums of money put to work for the making of more money for the building of bigger business. Not all working capital, however, need be thought of in terms of such commanding bulk. The tiny spider on the water's surface has his working capital, too, though it is nothing more than one distinguishing peculiarity of casting out a slender thread for himself, over which he then ventures, as on a safety bridge, into the unknown future. The working capital of the adult is whatever equipment he may have, physical, mental, social, religious, which he invests for the bringing about of that new order of life which is sometimes called the kingdom of heaven.

The adult, on the rising plane of life after twenty-four, is in possession of a working capital which, whether bulking large or small, will still serve as the safety bridge to his best realization of himself in relation to his community, his world, his universe and his God. At twenty-four the adult has reached his full physical development. He adjusts himself to his environment, he meets new conditions as they arise, he affects changes when he chooses to do so. The adult is master of his physical organism. He is ready now to meet the stress and storm of life with its heavy responsibilities of home making and parenthood.

Putting the Capital to Work

Mental habits, as physical, lead to certain skills, arts, abilities to think accurately and to decide quickly with satisfactory judgment. This desirable habit of alert-mindedness is a very different quality from that other habit of complacent satisfaction and "settling down" which characterizes so many adults who never get beyond the last thought they had in the days of their youth. Even though it is granted that there may be some lessening of mental plasticity, incident upon physical maturity, this does not justify that ease and contentment which take away the vigor and readiness for the new that are so essential to mental aliveness.

Youth acquires new thought. The adult needs determinedly to set for himself this habit of the youthful mind, so that even if he may not be so easily surprised into activity as in earlier days he may certainly retail alertness and vigor. The adult who acquiesces in that old saying, "he is too old to learn," is hopelessly lost. Edgar James Swift in *Psychology and the Day's Work* speaks of the value of a constantly maintained attitude of the trier, the tester, the experimenter in the realm of new thoughts and situations. Kepler had many strange ideas before he found those that stand forever linked with his name. Burbank used and discarded multitudes of plants in his efforts to establish the laws of plant life. Edison tried numerous theories before establishing his line of thought in any one of his notable inventions.

THERE is a story of two queens who ran a race. They ran fast and they ran a long time. At last the race was over and the first queen cried in surprise, "How is this that we have run so hard and still we find ourselves in the very same place! Here are the same trees and flowers as when we started, and the same lake with swans on its surface! In my country when we run we come to a new and different place." "In my country," said the second queen, "it is quite different. We must keep running very fast in order to stay where we are."

The tendency to hold the thought over for a period of suspended judgment is an adult quality of mind. Like a lawyer who is determined to know the truth, the adult plays about the facts in the case, tries them out, awaits new suggestions from personal and racial experience, and so keeps his mental acres hoed up for fresh productiveness. In *Human Nature and Conduct,* Dewey speaks of this suspense of judgment as of marked importance in education; it characterizes the creative mind as different from the mind that simply likes things settled. When things are finally settled, thought ceases.

Conscious judgment may not be confused with prejudice. Prejudice is a pre-judgment, a feeling-judgment, a judgment which arrives at its decisions without waiting evidence. Some previous experience is associated with the present problem, and a sense of former pleasure or aversion so completely controls the mental process that the real issue is clouded by this feeling which has already captured the mind. The feeling judgment is one of the dangers in adult mental life. If the feeling judgment is indulged, inability justly to estimate any situation is the result.

The memory of the adult deserves consideration. Youthful ability to memorize is recognized. Boys and girls

were formerly put through mental drills which compelled the retention of long lists of names and long lines of words. The meaning and significance of the names and words were not necessarily understood. In his line of interest the adult remembers no less accurately than the more youthful person. A very busy physician is known to retain the name and address and even the telephone number of a very large number of patients. He is at the same time able to assign personal peculiarities, history and probable prognosis for any physical disturbances which may arise. To one who is not a physician this intimate understanding of human beings seems phenomenal. The school teacher remembers the names of many children and their home environment, inherited tendencies and mental attitudes. Children say that such a teacher is a mind reader. To the child this amazing knowledge of each individual far surpasses mere "memory work." Adult memory is active in the line of interest. Interest acts as a lodestone to draw about itself all that relates to it. Judgment and memory, two strong allies, are part of the adult's mental capital.

Inheritance and Investment

The social capital of the adult is an inheritance. The social experience of the whole human race and the accumulated experience of the individual are combined in this inheritance. In this world of human beings "no man liveth unto himself." Graham Taylor in *Religion in Social Action says,* "If any one of us could be put into a chemist's retort, and by some strange alchemy everything were extracted from him that father and mother, brother and sister, pastor and partner, author and speaker, and world's literature and the life of his own day and generation have put into him, who would dare to look at himself in the glass? Every human life is a social product, produced by the cooperation of many lives."

The public order must be remade if the individual is to be remade, and the remade individual will in turn attempt a definite social reconstruction which will make possible for all people a sharing of the most ennobling experiences of life. Intersharing of experiences will give to each the opportunity to add to the bread and butter labor of the world as well as a chance to know the meaning of leisure with its quiet evening and an hour in which to "climb out of the tall grass of daily drudgery to a point of vantage from which one may view the landscape and the sea." Man still must save himself by intelligent, active interest in the saving of every other man.

Human and Divine

What of the religious life of an adult? He has become a person with will, with character. The perplexities and doubts of youth have given way to a sense of life. Creed and forms are no longer mere words and manner; they have gathered to themselves a meaning far deeper and richer than words can express or forms convey. A sense of worship is in every experience. Morning and evening, night and day, bear meanings that were until now not felt. The place of worship is a place of the soul. The very outward appearance of the church, its interior form and furnishings, the degree of light and shadow, the quiet gathering of friends to engage together in worship—all these have increased significance and satisfaction. The common song and prayer, the confession, the deep organ tones, the windows, all external elements of worship, produce a profound silence within, where no human voice penetrates nor anything comes to disturb the conscious unity of human life with life divine.

The adult has come to that point in his upward climbing where "The man is quiet at last, as he stands on the height of his life with a glimpse of a height that is higher." Religion is seen as a process making all things new. Worship is felt as human love finding infinite God.

This is adult life, abundant physical strength, accurate mental choices, sincere and noble character, deep consciousness of God. What shall he do with this capital? Is there any other reason why one should grow old but this, that youth may be served? Where else may satisfaction be found? Adults are the fathers and mothers in the homes, they are the teachers in schools and church schools, they are the citizens in the community.

This adult of whom we are thinking takes a little child into his arms, and his own strength is renewed. Into this life so strangely soft and warm he pours his devoted love and he is himself made young again. Or perhaps he finds a youth just born into the greater world of sense and sound, of pressure and pain and wonder, and about this youth he throws his mantle of experienced comradeship and love. He steadies the youth through dizzy paths, and directs him through uncertain lowlands, until at last they come together, true brothers of blood, into that large place of physical maturity, mental horizon and social relationship with steadfast faith in God.

If he sees his task clearly, if he sees it whole, the adult will study to know childhood and youth as he studied to know spelling or chemistry. He will conserve his force, keep his whole being prepared for his great achievement, which shall be a conquest of childhood and youth for good. This will command the full investment of his entire capital.

THE NEEDS OF THE ADULT CLASS

Both inlook, outlook, and the long look.

The filler of the Word, not simply the husks of men's thinking.

A bit of humility to sweeten the taste of the most meaty thought or illustration.

The industry that makes a class member a stockholder in the mines of heaven.

The courtesy that can take second place with a smile.

To remember that no new-thought lever will ever be able to overturn the rock of the Word.

To keep the channel clear for the inflow of the warm gulf current of heaven.

To remember that a worked-out body means ball and chain for the mind.

More healthful exercise of both brain and heart.

To think often of these words: "Use what you have; it may be more than you even dare to think."

—George W. Tuttle

THE GREATEST OF GIFTS[1]

By Margaret Slattery

O my brave soul!
O farther, farther sail!
O daring joy, but safe! Are
they not all the seas of God?
O farther, farther, farther sail!

—From *The Passage to India*,
by Walt Whitman

YEARS of experience with the teaching profession have convinced me that though the teacher of the present day be well trained in the laws of pedagogy, as she should be, though she make a genuine and serious study of psychology, as she should do, though she have an abundance of projects at her command, as it is well that she should have, still, if she lack the greatest of the gifts, I should question her fitness for that high profession, especially for that branch of it known at the present as *religious*. Without it, dulness will characterize most of her teaching; with it, the ordinary and commonplace things, the cold, abstract facts, will glow with interest. An *essential* qualification of every teacher is the greatest of the gifts—*imagination*.

In this brief study of its meaning and value to the teacher of religion, one does not wish to analyze it, to search out its birthplace in the various complexes or to outline and tabulate whatever has been discovered concerning it. The purpose of this study is to induce some young teacher to *use* it, to persuade some older teacher, to whom teaching the Bible has become the repetition of facts, to let it help her breathe into those facts the breath of life. One looks into the faces of pupils as they are being taught by a teacher of history, to whom history is a series of dates—dates between wars, leading up to wars, during wars, after wars—with profound pity.

The Grip of Reality

A teacher of years of experience told me recently that the teaching of geography, once her most satisfactory subject, had become a nightmare to her. "All Europe has changed, the mandates have changed Africa and the islands, the boundaries are all destroyed; one may as well not attempt to teach geography at all," she said. Geography, to her, was evidently a matter of boundaries, capitals, rivers and mountains, names upon the map. They had changed in the struggle of the last nine years and left her no geography to teach. One is distressed over what the pupils of such a teacher are missing. But even more distressed is he as he watches the face of the average Sunday-school pupil, during the teaching of a lesson which often constitutes the only religious instruction to be received during the week. The teacher thinks she is doing her duty earnestly and conscientiously, but there is no interest upon the face of the pupil, no eagerness in his attitude, no light of sympathy in his eyes. These things are contagious, and to many a teacher of religion the Bible and its story have failed of the grip of reality. There is no fire of imagination to kindle the characters into life; dead, long, long centuries ago, they are still dead; foreign in dress and manner, they are still foreign; they still speak in an unknown tongue to her and so to her pupils. The helps for the teaching of the lesson, the geographical and historical notes, are passed on to the pupil as facts but they fail to make a background against which *human beings* whose names and deeds are recorded in the Bible are working out their own destinies and laying the foundations for the development of nations then unborn. She fails to grasp its significance. It is all too *little* to her: a few verses from the Book to which there must be attached, without fail, the admonition to be good. Finding *something* in the story of Jacob stealing his brother's birthright that may be a sort of text with which to close the lesson, and using it cleverly, *is not* teaching religion. The teacher who possesses the greatest of the gifts knows that such teaching is but a farce; the other goes to her class wholly unaware of the glorious spiritual experience that hour might be.

Whenever a gift is desirable and one becomes conscious of the lack of it and the need of it, I believe he can get it. Were I not convinced that you, reading this page, have within you as a normal human being the greatest of the gifts in embryo, even though you may not have developed it, I would not consider the subject worth your study. But I believe the normal human being has imagination and that it can be made to grow, despite an early environment which dwarfed it or impoverished heredity which weakened it. It is there. If nourished, it will expand. The nourishing, now that you are an adult, depends upon you. I know of no investment of time, thought and effort that will bring greater reward than the cultivation of imagination. It will put you in touch with the great souls of all time; you can rejoice with them, suffer with them, triumph with them, win victory out of defeat with them; you can experience the overwhelming sense of sin and the life-giving knowledge of pardon as you go down into the depths or rise to mountain-tops of ecstasy with them. If you have imagination you may share the experience of the ages; neither language nor custom, time nor place, race nor color, can close the door to you; without it, you read words.

If Imagination Be Our Guide

The book of Amos may be a source of spiritual power expressed in a socially minded religion, that will send you out to stir youth into an active, practical, courageous Christian attitude toward *life—life* in school, *life* in the home, *life* on the street, in amusements, in business, in church; that will make of religion a glorious, fearless, living thing of power, giving to this nation the spiritual force without which it will pass into history scarred and disfigured by the sordid and selfish acts of the years when the door of opportunity was closed by greedy hands. Or the book of Amos may be words, strange, perplexing words of vision or vengeance. If we have imagination as a guide, it is very easy to climb the slopes of Tekoa and, under the sycomore trees whose fruit he cared for until

[1]Copyright, 1924, by Margaret Slattery.

it was ready for market, talk with the young herdsman who until he visited Jerusalem had never dreamed of himself as a reformer and would have refused even to think of standing in the gate to predict to an indifferent, selfish, gold-seeking city the destruction of all that had been built up at such fearful cost. Under the sycomore trees as we walk with him life seems a very simple thing, our needs few, and the supply abundant. No desperate poverty and glaring wealth walk side by side with us. There is time to listen to the old poems and tales of the Hebrew people, there is time to *think,* and with nature and all her mysteries about us it is easy to think of God. He speaks in the sunrise and the sunset. He tramps the hills in the storm, he challenges man in the lightning. He redeems the desert with water from the high places. He is a *part* of life, not set aside for times and seasons. But having seen the cities of the land, the simple herdsman, though neither a prophet nor the son of a prophet, burned with the passion of the seers.

If imagination be our guide when we follow him up to that city, the joy and pride of northern Israel, we shall see with his keen, clear, shocked eyes what might otherwise have passed us by. The desperate condition of the poor, without food, without clothing, no shoes, no shelter, yet roundabout them the palaces, the winter houses and the summer houses, where the tender lambs of the flock were food, where, upon ivory beds and gorgeous couches, those who were at ease in Zion stretched themselves, anointed with rich perfumes and precious ointments, while idle songs and viols, the sound of dancing and reveling, floated out above the cry of hunger and despair, for which these took no thought, for which *"they are not grieved."* It was thus the city burst upon the mind and conscience of the tender of sycomore trees.

If imagination be our guide, Amos becomes a real, warm-blooded, virile, fearless, God-inspired soul. He cannot let these things be. None of his affair? The helplessness of the needy masses makes it his affair. He, a herdsman from the hills, can do nothing? All through history, God has used the weak to confound the mighty. In vain he looks to the Temple for help; men are satisfied with the services of the holy place, with the burning of incense on the altar. If imagination be our guide, there is a quickening of the pulse, a sympathetic response of all the senses as we hear him cry in the name of the Lord, *"I hate, I despise your feasts, and I will take no delight in your solemn assemblies. Yea, though ye offer me your burnt-offerings and meal-offerings, I will not accept them; neither will I regard the peace-offerings of your fat beasts. Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols."*

Yes, if imagination be our guide, our minds dart swiftly down through the ages and Jerusalem, with its great wealth and desperate poverty, its elaborate temple service and its bitter injustice and cruel wrong, suddenly becomes Paris and London, New York and Chicago and the rest of the great cities that rise over the world as monuments to blind selfishness, and we can hear the command of Jehovah to the men of Jerusalem saying to us also, *"Let justice roll down as waters, and righteousness as a mighty stream."* If imagination still be our guide, we can see taking the place of Amos, standing clothed as one of our day, using the language of our day, the modern prophet, crying aloud in pulpit and press, schoolroom and market-place, in the name of Jehovah, "Away with your songs, your feasts, your ceremonies, your offerings. I will not accept them; place upon my altar *justice* and *righteousness;* these are the gifts acceptable unto me."

Imagination Spans the Spaces

If imagination acquaint me in this fashion with Amos, it will not be a difficult matter for me to introduce him to the boys and girls of the teen ages. Imagination is a bridge; it will span the spaces between my mind and theirs, and a living Amos, aglow with his message, will walk over it. I can increase the material out of which I make my picture of Amos and his day as I will. I may make a study of the ancient prophets, their manners and customs, their mode of dress; of the schools of the prophets and their place in Hebrew life and history. I may study the corresponding group of men in other peoples and races. I may study the buying and selling of goods in the market-places of the days of Amos, the musical instruments, the jewels, the style of house and of palace in that day. I may study the method of the writing of prophetic literature, in prose and poetry, and the way by which these marvelous books have been preserved for us. All these things will furnish my imagination with the where-with-all to clothe the prophet, silent there on the pages of the book that bears his name, with life and power. If I give spare moments even for one month to such study, the reward will be well worth the effort. And if for ten months in each year I add in this way to my store of knowledge of king and priest, prophet and poet, I shall be able to teach much more than words.

Seeing God

Imagination never takes me to the grove of sycomores with Amos, to the vineyard of Naboth with Elijah, to Gilgal with Elisha, to the dungeon with Jeremiah, to the king's palace with Daniel, to Galatia with Peter, to Rome with Paul, without giving me a new and deeper concept of my God. How far ahead of their day they were, each in his turn, these prophets and apostles! The crowd in the temple might be satisfied with the words and the music, the lights and the sweet perfumes, but beyond all this the prophets and the poets, the apostles and the martyrs, saw another God. When I go with them in imagination, I can see him also. He is just and fair, *so* just that as I see him through their words I have no fear; I see him as a *lover* of *deeds* and it stirs me to action, to an earnest attempt to make my life square with the things I say I believe; I see him as *power;* it is a rest and it is an incentive, an assurance and a spur to see him thus, in these days of confusion when greed seems to have seized the scepter of the universe; I see him as an understanding Soul lifting weakness up to his strength, then I with Paul am strong; I see him with tolerance, pardon and forgiveness, looking upon the world of men, then I hate sin in myself, I despise its deadening inroads upon humanity, I am ashamed that intolerance and prejudice ever overpower sympathy and love. Imagination makes possible a miracle, makes *real* and *near* to limited and finite human souls, the Source of Life, the God of the Universe, the *I AM* of the ages, makes him Friend and Father. What more comforting, challenging experience can come to the spirit of man than this revelation of the imagination, the greatest of the gifts!

CHARACTER TRAINING AND RELIGIOUS EDUCATION

Many requests have been received from readers of THE CHURCH SCHOOL for further information regarding the Character Education Plan, mention of which has been made in former issues of the magazine. The project has grown by leaps and bounds and the editors are glad to present in this article a short, comprehensive summary of the work.

UNDER the direction of Dr. E. D. Starbuck of the Department of Philosophy, there has been established a Research Station in Character Training and Religious Education for the purpose of carrying on studies in both of these fields which will contribute to the enrichment of the curriculum program in the public school and in the church school.

Interest in moral and religious education has developed more and more during recent years at the University of Iowa. A great impetus was given that interest through the winning by the Iowa Committee, of which Dr. Starbuck was chairman, of the $20,000 prize for the best statement of character education methods for public schools. The contest was conducted under the auspices of the Character Education Institution, 3770 McKinley Street, Washington, D. C.

The Character Education Institution published a partial report of the Iowa Plan in which they did not see fit to include the partially completed bibliography of source materials.

The specific task toward which the Station, with its staff of eight workers, is bending every effort to complete, is the construction of a Handbook of Character Training materials and methods containing bibliographies of references to the best literature available which leads in the direction of character objectives. This Handbook is to be made available to teachers to become the tool with which the trained teacher plies her trade. It is the purpose of the Station to keep this Handbook revised from time to time by the addition of new materials as they are published and by harvesting the results of various researches now under way or to be begun in the near future.

Problems Ahead

It will be interesting to note at this juncture a few of the problems that have arisen thus far which are to be undertaken as soon as students of ability are found to work at them.

1. A sound basis for the grading of curriculum data.
2. The relative value of various methods of instruction in character education.
3. A graded course in the drama and pageantry.
4. A graded course in music.
5. A graded course in poetry.
6. A graded course correlating poetry and music.
7. A graded course correlating music with plays and games.
8. Materials for character education from French, German, Latin, Greek, and Spanish.
9. Materials for character education from art.
10. Materials for character education from the biological sciences.
11. Materials for character education from the exact sciences.
12. Material for character education from history.
13. Material for character education from household arts.
14. Character scales and measurements.
15. Character education "values" of art, history, literature, sciences, etc.
16. The place of elementary ethics in the high-school curriculum.
17. Emphasis on moral values.
18. The emotional appeal in character education.

The foregoing problems, together with the related courses in the university, offer fruitful fields of research to graduate students looking toward advanced degrees and toward positions of highest leadership in the science and practice of moral and religious education.

Several of the larger cities in the United States have requested that the station undertake researches in character training using their school systems as laboratories. The station purposes to undertake this larger aspect of its work as soon as the results from the necessary "content" problems have been harvested.

The enterprise has grown greatly. A feature of it is the building of a PERMANENT REFERENCE LIBRARY which will be used as a working laboratory for research students in these fields; will be consulted by superintendents and principals who are going out into active school work; and will furnish matter for class demonstrations in moral and religious education. The university has set apart rooms for housing the collection, for study and seminar activity, and purposes to make this special library a feature of the place.

Publishers all over the land have shown their faith in this project by supplying for research purposes, to date, about 40,000 choice volumes from their stocks.

The correspondence with publishers which is now under way has reached practically every house in the United States. The library built through their cooperation presents enticing opportunities to students interested in these fast growing fields.

The Field of Religious Education

Religious education is coming to be one of the most promising vocations of interest to students of sociology, psychology, education, and religion. The University of Iowa through the channels here described offers exceptional opportunity to superior students in fitting them for religious secretary-directorships of religious education, university and college professorships, and similar positions of community leadership.

Students who may be interested in pursuing studies in Character Training or Religious Education should consult Dr. E. D. Starbuck at the Research Station, 103-108 Close Hall, Iowa City, Iowa.

Watts Pye

BUILDING A PAGEANT ON THE CONFERENCE GROUNDS

Chauncey King
(Kung Hsiang Hsi)

By Mary Jenness

Pictures by courtesy of the American Board of Foreign Missions of the Congregational Church

THERE are two special reasons for presenting to our readers the following material: (1) to show how a pageant may be prepared and produced at a summer conference; (2) to use as an illustration of Watts Pye's work in China, inasmuch as he is one of the people studied in the Interdenominational Mission Study Plan for the coming year. The pictures will be of value in the study of this course. Space will not permit the publication of the pageant in its entirety, but in order to make the matter clear the following are included:

First scene complete
Scenario of scenes 2 to 6
Complete directions

THIS time it worked. It would again, provided that an effective combination of personalities were found . . . but that's the story!

Last summer the *Man Who Stepped Westward*, a pantomime pageant on the work of Watts Pye in Shansi and Shensi Provinces, China, was actually put together by four members of the faculty during a young people's conference. It was then directed and produced by the four at the end of the week. After the great experiment was safely made, the inseparable quartette held one more session to talk it over.

"We've demonstrated one thing," said the Lubricant, thinking aloud. "The missionary pageants of the future should be done in collaboration. The ordinary missionary isn't long on dramatic handling and the average author is very short on Oriental local color. They two should put their heads together."

"Isn't long on dramatic ideas!" scoffed the Editor. "Look at the Dynamo, president of a dramatic association along with the ministers' league, and seven years a missionary."

"Look at the Lubricant," countered the Dynamo sharply. "Born actor, and a missionary as much as I am."

The Lubricant bowed ironically. "Keep on looking," he advised. "We've all of us been over this scenario, the whole mission study faculty. The little doctor's a missionary and the Educator isn't, but she's long on pageants; it's part of her business to be."

"But the Harmony," put in the Editor. "We never could have kept this pageant going smoothly, planning and rehearsing all in one as we did, if it hadn't been for her."

Everybody relaxed toward the Harmony with a general "hats-off-to-you" expression. She smiled graciously with the final word.

"You've gone round the circle and proved that we were all in it up to our necks. It took the whole mission study department to put that pageant over."

Still, to the Editor's thinking, the Lubricant had proved his point. Essentially, this play had been built as he had indicated. It was the combination of a mass of cold biographical facts about Watts Pye gathered by the Editor, plus the personal knowledge of these missionaries, that had made *The Man Who Stepped Westward*. Only the heads put together over it were not merely two, but first two and then seven and finally four.

The story of the making of this pageant is a tale of wide and happy collaboration to make one splendid missionary life real to boys and girls. First, the Harmony, working in a mission office, unearthed the fact that it was a home missionary, now secretary of a denominational National Council, who had awakened on the Minnesota prairie the red-headed lad who was to become a statesman of North China. This link between far and near in service caught her imagination. She interested the Dean of the Wells College Conference who promptly relayed the idea to the Editor, the head of his mission study department. With enthusiasm she started in to find out all about Watts Pye.

It was not long before Editor and pageant alike had disappeared under a mountain of facts. Facts from letters, interviews, pamphlets, articles, leaflets, magazines—a million of them, equally interesting, but nearly a million too many. Lost, somewhere under the heap, a simple, central idea! In her growing despair the Editor banked her all on one hope. At the conference there would be three missionaries from China; surely among them would be the clue. She took with her not a pageant, but a title, and twelve scenes boiled painfully down from a possible hundred.

Providence, who had been keeping an eye on this process for some time, kindly arranged that two out of the three missionaries should know both Mr. Pye and his work, that both should have dramatic ability, and that one of them should be a born producer with an eye to essentials. The pageant-to-be, once read by the entire mission study faculty, was referred back with excellent suggestions to the Editor and the Dynamo for cutting down.

It proved to be a cutting up. The Editor will never forget that surgical session by which the life of the pageant was saved.

"Much too much," began the Dynamo. "Now exactly what is the aim of the whole thing? To show how Watts Pye got his policy of putting the Chinese first, yes. And to prove that it worked. But how did he get it? Out of rock-bottom discouragement. Then your first two scenes have got to be combined in order to make discouragement lead to discovery. Now what is the aim of this new Scene 1?"

Two sessions of "Now exactly what is the aim?" and the thing was done, in six clear simple scenes that carried the point. Remained the equal problem of breaking in three coaches to the pantomime-with-interpreter form of pageant which none of them had ever used or even seen tried. Luckily for the testing of this form, the only one familiar with it, the Editor, was put out of the running by laryngitis.

It is certainly a proof of the innate vitality of the method that it trained its own workers. The Harmony, a heaven-sent Interpreter by nature though she never heard of the position, discovered in her first rehearsal that her relation to the characters was not that of the showman pulling the strings, but hostess introducing her friends. The thirty-odd characters, all of them new to the idea but favorably inclined to "entering the movies," became self-directing as fast as they caught on. After one explanation the actors of the two Fifty-Fifty scenes, adults, rehearsed cheer-

fully by themselves. Unexpectedly Watts Pye himself walked off with the direction of Scenes 1 and 4, better than any Interpreter could possibly have told him how to do it. Better still, the other two leaders, at first very sceptical, took charge of the Chinese scenes and gave marvelous coaching in the pantomime of Chinese etiquette.

Thus *The Man Who Stepped Westward* is essentially a product of just what the Lubricant asked for: "Americans to grub up the facts, and Chinese missionaries to paint the local color." The general method is sound. It is particularly suitable for conference use in a simpler form because a missionary pageant or demonstration is often demanded, and there are always missionaries on the grounds. To be sure, not every missionary has the qualities of the Dynamo and the Lubricant; but most can bring costumes and stage properties, and all have the priceless knowledge of "how it ought to look." "Now exactly what is the aim" of a conference pageant? Should it not deepen the impressions made by the study classes? And should it not be portable to the home church? Yet many conference pageants are out of relation to both conference and smaller churches. At costly expenditure of time they take large groups of young people out of the regular work to train them in something far too big to be used anywhere else.

Why not apply the Lubricant's idea here, tying it up with the work of the mission study class groups themselves? Let them agree in committee to dramatize a logical succession of scenes from the textbooks. Let them interview for local color the missionaries on the grounds (a marvelous way of getting acquainted with other things the missionary has to give them!) The best of these conference dramatizations, culled by a missionary education office and made available for the churches, would put amazing new life into many a church school or young people's society.

It was sticking to one aim that saved *The Man Who Stepped Westward*. The same stern method would undoubtedly save many a study class and conference as well as pageant. Why not combine to save all three by applying the Lubricant's method to missionary education?

THE MAN WHO STEPPED WESTWARD

Outline of Scenes

PROLOGUE. Story of Watts Pye's life up to arrival at Fenchow, 1907.

Scene 1. *The Great Decision.*
Watts Pye goes down to rock bottom—and up!
Place—Room in Fenchow mission station.
Aim—To reveal result of Boxer conditions, present varied appeals for help and determine Mr. Pye's future policy.

Scene 2. *The Gospel Hall.*
The Chinese respond to Mr. Pye's great challenge: China to be won for Christ by the Chinese.
Place—Room of Gospel Hall in Chi'un.
Aim—To show Chinese pastors in action on a typical evangelization trip in a new place.

Scene 3. *Mr. Fifty-Fifty makes an Investment in Lives in Shensi.*
Place—His office.
Aim—To reveal tremendous needs and opportunities in Shensi and also the character of the Christian giver.

Scene 4. *Progress is reported at a Fenchow Station Meeting.*
Place—Room in Fenchow mission station.
Aim—To reveal growth in strength and diversity of the foreign mission force; and also the success of Mr. Pye's policy as proved by phenomenal results of Chinese colleagues working in Shensi since the opening of the province to Christian teaching.

Scene 5. *Mr. Fifty-Fifty Realizes on His Investment.*
Place—Office of Mr. Fifty-Fifty.
Aim—To reveal how the thrilling reports of Shensi's evangelization induced him to remain in business in order to extend his missionary investments.

Scene 6. *The Chinese Home Missionary Society Plans Further Advance.*
Place—Room of Fenchow mission station or community house.
Aim—To show the supreme success of Mr. Pye's mission policy in a self-supporting, self-propagating Chinese Church: "China for Christ, and every Chinese Christian a missionary."

Prologue

The Story of Watts Pye's Life up to Arrival at Fenchow in 1907.

A farmer boy in Minnesota became interested at the age of sixteen and joined the church because of the influence of a young college boy who came to preach in the little village five miles from the railroad. This boy, working his way through Carleton College, had been sent out by a Home Missionary Society into an apparently insignificant field; but this boy possessed the embryonic essentials of Christian leadership; namely, sincerity of purpose, an altruistic interest in the lives about him, and a vision of the Christ character as his guide.

(All of our churches have the opportunity of sending out their boys and girls during the summer vacation for development in just such fields. Home Missionary Societies have sent out hundreds of such college boys and girls in the last three summers. A last year's member of the Wells Conference is thus giving her college vacation in Dakota.)

To return to the little town in Minnesota: this boy preacher said one Sunday in his sermon in the little country church that he hoped some day one at least from that very group would be out in China doing missionary work. Watts Pye heard his call. He went home and told his mother that day that he was going to be that one. (His mother was a strong missionary and "temperance" worker at a time when both causes were unpopular.) He must have an education; but no one in that country district had even had a high-school training. Presently the parents decided to move into the nearest town so that Watts, Ernest and Alberta might go to the high school. Watts was an unusual student—remembered by one teacher as the best Latin student in nine years.

While Watts was in high school a man from the city spoke to the students, telling them how young people could earn their expenses through college. Watts Pye remembered that the boy preacher who had given him his first inspiration was at Carleton College in Northfield, Minnesota, working to pay his way. Watts presently shouldered his axe and began his double labors at Carleton. While there he organized a Student Volunteer Band of twelve, six of whom were on the field before he was. Of these four have gone to help him in Fenchow (pronounced Fun-jo) including Dr. and Mrs. Watson, whom we shall see in the Fenchow Station Meeting.

In due time Watts Pye was graduated from Carleton College and Oberlin Theological Seminary; and thirteen years after his first inspiration he was commissioned for work in China: station, Fenchow. His brother Ernest was later commissioned for Turkey where he is now president of a college in Constantinople.

SCENE 1

The Great Decision

Watts Pye alone in Fenchow after less than a year of language study. His Chinese teacher, the four interruptions, his great decision.

Characters 8-10
Watts Pye—tall, slender, Lincoln type.
Mr. Kung, his Chinese teacher—rather short and round and jolly.
Chinese Christian pastor.
Chinese inquirer (man or woman).
Chinese Bible Woman.
Chinese woman with children, cast out by wealthy husband.
Her two children.

Properties
Two plain screens for background (materials for next scene may be concealed behind them).
Table for Mr. Pye and Mr. Kung.
Half a dozen chairs.
Tea service—teapot and two cups.
One large map of Shansi Province—enlarged from maps in the Fenchow Magazine; India ink on painters' sign-cloth or oil-cloth. Can be tacked up on the screens.
One book for Chinese grammar.
One Bible for Mr. Pye.
One Bible for Bible woman.
One mirror.

Costumes
Watts Pye—American suit.
Mr. Kung—scholar's gown.
Chinese Bible Woman's costume much simpler and plainer than that of wealthy woman.
Costumes needed for two men, two women, two children, or one man and three women.
Order from denominational board well in advance. Plan on minimum needed, as costumes are transferred through the other scenes of the play.

Scenario—(This is NOT to be read by the Interpreter, but used to tell the story to the characters in Scene 1 till all of them thoroughly understand the framework of the scene. *Point* should be mastered in first rehearsal.)
Dr. Watson and his wife, only Ameri-

cans remaining at Fenchow after the Boxer troubles of 1900, have just gone home, while Dr. Watson has not yet arrived to reopen the hospital. Thus Mr. Pye, new and untrained, is left in full charge of the Fenchow Station after less than a year of language study! It is an almost impossible difficulty. Yet even while he is desperately engaged in language study with his Chinese teacher, his eyes stray to the map of Shansi Province, since even now he dreams of widening the work. Four most desperate appeals for help interrupt the lesson and are explained by the Chinese teacher who acts as interpreter: a Chinese Christian pastor, an inquirer, a Bible woman, a refugee woman with her children. Entirely unable out of his limited resources to answer these worthy appeals, Mr. Pye turns to his Bible for light. From Matthew 14: 15-21 (feeding of 5,000) he gains his great idea of making the Chinese church responsible for its own development and maintenance. He therefore sets the applicants to work at helping each other.

Interpreter (*Before curtain opens*):

The first scene is in the station at Fenchow (Fun-jo) in 1907. It shows Watts Pye in double difficulties over his language study, and over the problem that will not wait for solution till he learns the language. Fenchow church was all but wiped out in the Boxer uprising and has since just barely maintained its life. Now that at last a new American has arrived, he finds a task too great for three men thrust upon him. The most desperate and touching appeals for help drive him to despair until he works out the only possible solution. There are thirteen out-stations and only four helpers; there is only one thing he can do. He must find it out for himself.

(*Curtain opens and Interpreter continues*):

Watts Pye is engaged in language study with his teacher and interpreter, Mr. Kung, a Chinese gentleman who has been in America for study. He is a direct descendant of Confucius, and he has degrees from Oberlin and Columbia.

The two are seated opposite each other at a small table with books and a tea-service with cups only. In profile to the audience, Mr. Kung opens his mouth wide to demonstrate exact position of tongue in difficult Chinese consonants. Mr. Pye with a small mirror endeavors to keep his mouth in the same position,

A Child of Wealth Riding to Kindergarten on His Donkey

tries again and again, usually fails! Keep it up long enough for audience to get the idea of extreme difficulty of the Chinese language. Presently Mr. Pye rises, shakes his head, goes over to wall-map and begins tracing out routes.

Interpreter: Mr. Pye is even now dreaming of ways by which his message of Christian truth may be spread through this vast province; he studies his wall-map in deep concentration. Along with his Chinese grammar it is his constant companion.

Int.: While thus engaged, desperate appeals come to him. . . .

(*When Chinese pastor enters on this cue, he claps hands at the door, interpreter opens it, spreads his hands. Both bow over and over, clasping their own hands high. Pastor goes first to Mr. Pye thinking he will understand, but alas, he is helpless because of the language. Indicates helplessness in pantomime. Then pastor turns to the interpreter* (*Chinese*).

Int.: A Chinese pastor is in desperate need of helpers to keep his little flock together, to give them the training they ought to have.

(*Chinese pastor makes strongest appeal possible, much gesticulation, exaggerated sorrow, etc. Chinese teacher presently turns and interprets to Mr. Pye, who is greatly distressed, but indicates that he cannot possibly send any one because there is no one to send. Pastor unwilling to believe this and unwilling to go. Interpreter motions him to sit down and wait a little while.*)

Int.: A woman inquirer who has heard some vague teaching and wants to know what Christianity really is. Inquirers are precious. There have not been too many since the Boxer days!

(*Same as before, except that woman comes in exaggerated humility, more self-abasement. As before she begins talking to Mr. Pye* (*the Chinese have the idea that every one can understand their language and actually have to be told to talk through an interpreter*). *Mr. Pye's distress increases. He looks despairingly at the beloved map . . . how can he hope to get out into the field if he cannot answer these appeals at home? Must refuse. Woman broken-hearted. Interpreter also asks her to stay a little while.*)

Int.: A Bible woman who with so little training herself, is forgetting what little she has learned about her Bible and wants to know how to read and explain it better. Brings her Bible with her.

(*Same entrance as before. As before begins with Mr. Pye. Holds out Bible piteously, pretends to read a passage slowly and with very great difficulty—shakes her head—she cannot understand it. She begs him to take Bible and teach her. In Chinese etiquette she must put the book down and Mr. Pye must take it up; he must not take it from her hand. He reads that passage for her gladly; but when she begs for more, begs to stay there for teaching, he has to refuse. Shakes his head miserably, walks about the floor with every sign of distress. She, however, sits stiffly down in a chair to wait; she comes thirty miles, she isn't going away for one refusal.*)

Int.: A woman with her two little children who has been driven from her home by her husband because she was interested in the new teaching. She comes for refuge and Christian help.

(*Same entrance, same false beginning. Children act frightened, curious. For Mr. Pye this is the last straw. Here his teaching is getting people into trouble and he hasn't any way to help them out!*)

(*Watts Pye walks slowly about, utterly lost, then goes to his table and kneels to pray for light.*)

Int.: Watts Pye knows that a way to serve

A Country School Established by Watts Pye

Story Hour in the Kindergarten

Typical Village Temple

these needy people must be found. God only has the solution. . . .

(*Watts rises from his knees, opens his Bible slowly, puzzled. Apparently at random he turns to a passage which arrests his attention, then grips and holds him.*)

Int.: He is reading the story of the feeding of the five thousand. Once again he reads: "And when it was evening, his disciples come to him saying, 'This is a desert place and the time is far spent. *Send the multitude away* that they may go into the village and buy themselves food.' But Jesus said unto them, '*They need not depart*,' 'GIVE YE THEM TO EAT.' And they say unto him, 'We have here but five loaves and two small fishes.' Nevertheless he said, 'GIVE *YE* THEM TO EAT.'"

(*Out of Watts Pye's desperate situation he was led into the light by a new understanding of this passage. A great inspiration dawned. He would, he must make the Chinese Church responsible for its own development and maintenance. Filled with this idea, he sets the various applicants to sharing what little they have with those who have less. He jumps up and successively introduces his friends to each other. Mr. Pye first asks the Chinese pastor to talk with the inquirer. Then he asks the Bible woman to comfort the woman with the two children. The two groups are very soon in most animated conversation, evidently enjoying it very much indeed. Mr. Pye stands back with folded arms and a broad smile of delight and satisfaction. With renewed hope he strides across to the map and begins once more to figure how to extend the truth.*)

Int.: The policy thus selected as his solution for the difficulties has been Mr. Pye's method ever since throughout his work. His letters are full of sentences like this:

"The test of the worth of any missionary to the work and the Board is the way he has looked after those parts of his field that lie days and days away from the center. The man who builds the strongest and most effective outposts is the man who has thereby the strongest and most effective base." . . .

"The purpose of our work is *to lead others* to do the things that will bring in the kingdom of God."

"The winning of converts is the duty of believers and not primarily the duty of the evangelist."

SCENARIOS—SCENES 2 TO 6

Scenario, Scene 2—The Gospel Hall.

After two weeks of special training Mr. Pye sends two Chinese evangelists to begin new work in the largest market town of the province at the time of the annual fair. They hire a hall on the main business street and call on all the officials. Chinese etiquette requires a return call. One is shown in which an official comes to the Gospel Hall with his secretary and body-guard. The new gospel "business" is explained. After he goes away, common people come straggling in. Preachers talk in relays, one preaching while the other eats. Colporteur goes about taking names and addresses. At the end of the day the pastors compare notes and check up results in Chinese fashion.

Scenario, Scene 3—Mr. Fifty-Fifty's new Investment in Shensi.

Mr. Fifty-Fifty, an American business man who gives more than half his income to the Lord's work, is confronted with the tremendous opportunity which has just opened up for Watts Pye's forces to spread the gospel through a new province, Shensi, where there are more than 8,000,000 people. The Mission Board secretary tells him about this, adding an urgent plea for a woman worker. Mr. Fifty-Fifty gets the point and cheerfully promises $1,000 a year for the next ten years.

Scenario, Scene 4—The Station Meeting at Fenchow.

The enlarging work of the station has called out more and more workers till today there are over twenty on the field. Several of these are Mr. Pye's own college friends. These are now coming in to the monthly station meeting to consider items of business. Each is introduced as he enters so that audience may get some idea of the size and variety of work in Fenchow today. The meeting proceeds with nomination of chairman and secretary, new business. There are three important items. First an American from a Theological Seminary of North China asks the privilege of sending in five Chinese colleagues for six weeks' intensive training under Mr. Pye. Granted. Mr. Pye reads a letter from Mr. Baker, chairman of the American Red Cross, granting $1,000,000 for relief work under Mr. Pye's direction, *provided* that the money be spent constructively. Mr. Pye outlines his plan for the roads which is O. K.'d and he is appointed to direct relief operations. Last, the Chinese pastor reports the marvelous progress of the new work in Shensi, financed by Mr. Fifty-Fifty.

Scenario, Scene 5—The Report on Mr. Fifty-Fifty's Investments.

Two years later Mr. Fifty-Fifty, satisfied that he has made money enough, is about to retire from business when Watts Pye, home on furlough, brings him the wonderful banner from Shensi Christians reached by his money. Mr. Fifty-Fifty decides to stay in business to earn more money for such investments.

Scenario, Scene 6—Meeting of the China Home Missionary Society.

The logical result of Mr. Pye's policy of throwing responsibility entirely on Chinese leaders is apparent in this scene when the *China* H. M. S. meets for action. First, Dr. Kung, back from the great Shanghai Christian Conference of May, 1922, shows the missionary "pig" and explains the home missionary thrust in Yunnan. The pig is passed with growing excitement. The banker moves the adoption of a home missionary program in Shansi Province similar to this one in Yunnan—a movement financed by Shansi Christians to reach non-Christians of Shansi. The Bible Woman reports with great fervor how once she went so very far away in China that at last she came to understand what "foreign" missions are! This is the cue for Chinese present to turn to Mr. Pye to thank him for the policy which has brought them to this day. He waves them away and succeeds in turning their attention to the great map on which they plan their campaign. In closing, Dr. Kung reads the findings of the China Christian conference on church unity. Meeting closes with prayer.

Throughout Mr. Pye has been present not as director, but as adviser wholly in the background of Chinese Christian endeavor—the logical and desired result of his policy: "China for Christ, and every Chinese Christian a missionary."

Directions

Costume Manager. This pageant takes anywhere from 30-50 people but requires not more than 15 Chinese costumes, since Scenes 3 and 5 are two scenes if desired. Ten costumes for men, including one official dress and two pastors' gowns, with three for women and two or three for children, are the minimum. These with slippers, caps, etc., should be rented from the denominational board well in advance of the date of the performance.

If enough costumes cannot be rented from the missionary Board, directions for making should be asked for. Perhaps the Woman's Missionary Society of the church will make these as a bit of local service. The ordinary costumes for Scene 3 may be made of blue denim, pajama pattern, coat with standing collar, trousers tied in at the ankle. Straw sandals can usually be had at a department store. Caps may be made of black stockings, out-size, with silk tassels sewed to center top. Other directions may be had from the Board.

Properties. The scene management is extremely simple because by stretching two or three plain burlap screens across at two-thirds depth, the manager can

keep most of his next-needed stage setting concealed behind them and so be always one scene ahead in his plans. This is particularly convenient if the pageant is given out-of-doors; but in any case the dark screens are a most effective background for the brilliant costumes and they also provide a good place to tack up the map of Shansi and Shensi provinces.

Maps. Since at every point the aforesaid map echoes the story, it is the most important of the home-made properties. One person should be assigned to bring it up to date before Scenes 3, 4 and 6, practicing with pencil at rehearsals but red ink on the night of the performance. The idea is simply that red ink dots—meaning Christian homes—spread slowly out from Fenchow after the first scene to half a hundred out-stations in Shansi; and after Scene 3, slowly across the mountains in Shensi. This map may be painted on painters' sign cloth or oilcloth. The town map of Scene 2 or Mr. Pye's road map may be made on the same, or on draft paper secured from the local manual training school. The town map is of course imaginary (remember that a Chinese street presents a blank wall of the compound inside which are buildings). The road map however should if possible be enlarged from a copy of the Fenchow Magazine. The three roads should be broadly outlined in red ink, one from Fenchow to the eastern border of Shansi, another to the railroad at Taiyanfu, the third to Shensi border and the Yellow River.

Banner. The famous banner is a nine-foot roll of embroidered satin, covered with even rows of characters, a few embroidered in gold. It is simply a matter of providing a workable imitation to talk from in Scene 5. This may be heavy sateen fastened on curtain-rollers, or of oilcloth. Gold characters may be cut out of paper and pasted on, the others brushed on with India ink, as many as needed to give the effect. A photograph of this banner appears in a leaflet *The Challenge of the Unattempted* (the American Board, 14 Beacon Street, Boston).

Bowls. If chop-sticks cannot be had through the local Chinese restaurant, wooden knitting-needles with the heads broken off will do. Kitchen mixing bowls pasted on will represent wooden rice-bowls. The directions with each scene give the minimum possible for the average church, but other Chinese properties may be added wherever they fit in. However, there is no reason why ingenuity cannot represent everything needed . . . except the water-pipe!

The Interpreter. A good Interpreter is the key to a good performance of the pantomime type of pageant. In this method, a Story-Teller or Interpreter introduces each scene with necessary explanations, presents the characters, gives them the minimum of cues for action, tells enough of the story to keep them going—the characters meanwhile silently acting out their parts in pantomime.

Advantages of this Method. It is simply the adaptation of the movie idea back to the stage again, and it "takes" with a movie generation. Its greatest advantage is that since the characters have no words to learn, the play can be given and given well with but three rehearsals. These rehearsals are purely educational because they are devoted to the understanding of the story itself, and each person is left free to express it as he chooses. A second advantage, particularly for small churches, is that only one person needs to have a carrying voice, the Interpreter. Again, boys and girls familiar with the pantomime idea through the movies are anxious to try it out, and often discover unsuspected ability which might have remained hidden if there had been words to lean on. Finally there is in this play at least a greater reality of effect than if words were used, for logically the words in four of the scenes should be Chinese and incomprehensible to the audience! But when the Interpreter stands as it were "outside a lighted window in China" and explains to the audience what she sees and hears, the scenes appear natural.

Rehearsals. The Interpreter should also be story-teller for all rehearsals so that the cast gets used to following her. The point of the first meeting is to tell the complete story to all players together whether their parts have all been chosen or not, and to demonstrate the method with one or more scenes. After telling the entire story the Interpreter takes the cast for Scene 1 up on the stage, and makes:

First: Certain that each one knows exactly who he is, and has the story-outline of what he is to do. She may then read the Interpreter's notes for Scene 1, interspersed with directive questions, suggestion in coaching, and so on. If she prefers she may slip into some part herself for the moment, to illustrate how it may be done.

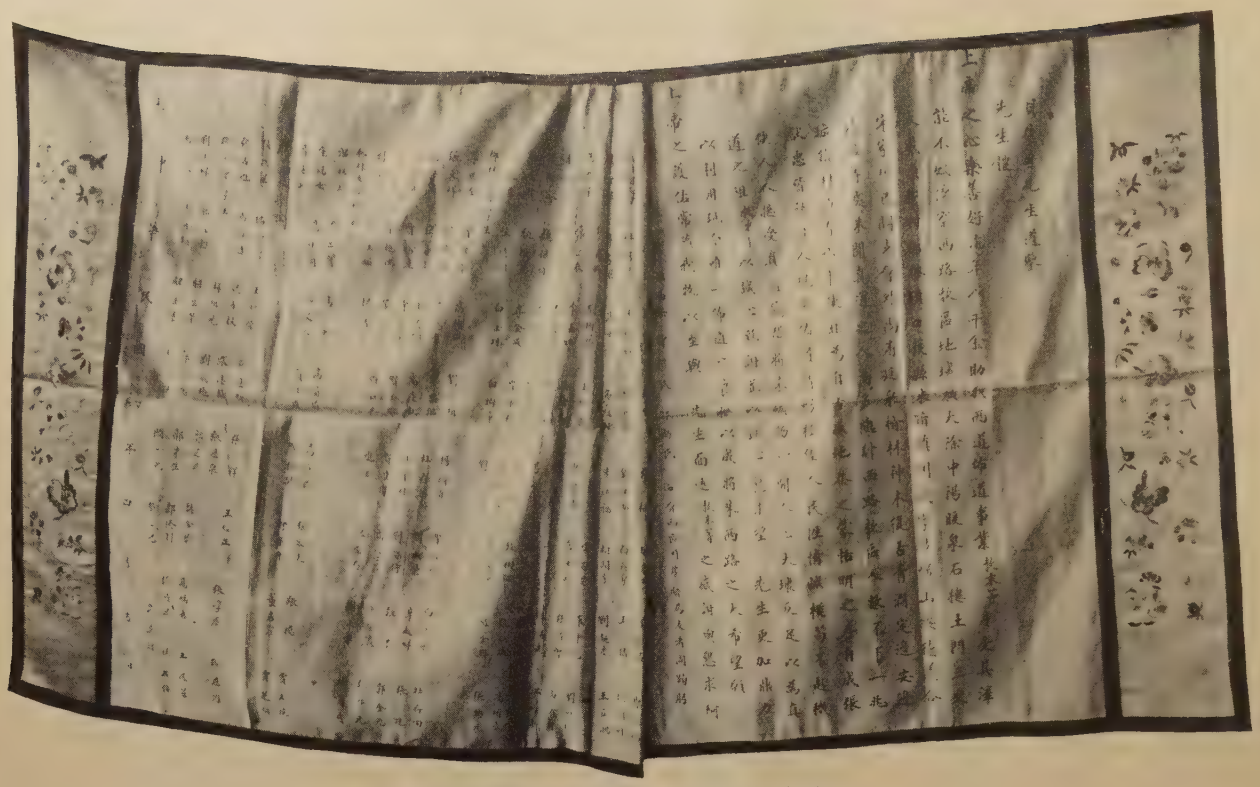
Just as soon as the cast gets the idea, the Interpreter should go down off the stage wherever she is to stand on the performance night, and begin telling the story or action. While this goes on she should pick out the most responsible actor to be chairman for this scene so that the others may have some one to refer to. In ten minutes, Watts Pye ought to be able to borrow the directions for Scene 1, borrow an Interpreter. Anybody from Scenes 2 or 4 who is not needed for a few moments—and go off somewhere to rehearse his own scene privately. The two 50-50 scenes may then be run through on the stage and finally sent off with another impromptu Reader for separate rehearsal. By this time Scene 1 may be called back and when it has finished, Scenes 3 and 5 should be ready again.

Second: Scenes 2 and 6 fit well together because they include the same people. Characters for Scene 5 may be asked to arrive half an hour later. The Interpreter first selects a chairman for 2 and 6, making them responsible for further rehearsals if the actors need them.

Then she runs through the second scene and sends it off to rehearse, using one of its own "extras" for a Reader. Then follows the sixth scene, in which Watts

In front of the Gospel Tent, such as is mentioned in Scene 2.

(Left) A portion of a typical village crowd listening to an evangelistic address. Watts Pye preached to many crowds like this.



The Original Red Silk Banner Mentioned in Scene 3

Pye may well act as Reader for the extra rehearsal because he has nothing to do in the scene. These two sets may rehearse while Scene 5 arrives and studies out its actions. Lastly the three scenes should go through in order with the original Interpreter.

Third: All scenes should go through in order, with all properties and costumes ready, and lights managed as in the final performance. Only one important thing remains to be settled; that is, how the scenes are to be changed without interfering with the Interpreter's prefaces and closing comments. It takes about four minutes to change scenes. If it cannot be done noiselessly, it would be better to let the Interpreter complete her remarks first, fill in with music as the furniture is moved, and signal the Interpreter when she may begin before the curtains open.

The Interpreter Herself. So far as the audience is concerned, the Interpreter is the Story-Teller. But for the characters on the stage she is rather the hostess, introducing them, guiding them without seeming to, waiting their convenience if they prefer to take the initiative. In every way she subordinates herself to her guests by wearing an inconspicuous dress, by standing at one side or on the floor below the stage, by quiet phrasing that appears to be comment rather than direction. The less she talks during a scene, the better, for most of the action is perfectly clear to an audience that has been given the clue. The whole effect depends on her willingness to stay out of the picture. She must be steady, so that the players will trust her; watchful, so that she may give an extra cue to speed up if necessary; self-effacing so that the story may go forward by the sheer inner will of the actors.

Her Notes. The Interpreter's notes here given are those made and used by the one who took that part when the play was first produced at Wells College Conference. These were typed in a small loose-leaf notebook. Though she was so familiar with the notes that she did not often actually read from them, their known excellence gave the cast a feeling of security. A careful reading of these notes will show how many of them give cues without seeming to, and also how very elastic is the relation between Interpreter and characters. A good general rule is that she makes explanations either before or after an action and not during it, because to do so would distract the attention of the audience from the players to herself. Of course the players vary in what they demand of the Interpreter. The original Watts Pye for example threw himself so intelligently into his part that he preferred not to be guided at all! Very well, the Interpreter merely reported or explained what he did. The same was true of both 50-50 scenes. However, in the more complicated scenes, 2, 4, and 6, cues were more needed to keep the episodes in order

Her Value. That Interpreter who most effaces herself will be most valuable. So doing she doubles her influence. For the audience she produces a unified impression, pleasing in proportion as her voice and presence are pleasing. And her chance for influence on the cast is very great. Through her understanding, her earnestness and enthusiasm, the boys and girls are getting this brief outline of a tremendous Christian epic which is working out in North China. They learn what is needed for the pageant is understanding, not tricks of memory. To play these parts they must live them; and they will do it, and profit by it, just in proportion as the Interpreter is an attractive, imaginative Christian who has first lived through the story of Watts Pye in his or her own heart and seen its values for young people in America.

An Alternative Method. In case such leadership cannot be had, why not put it up to the boys and girls to write up the words for their own scenes as a service project for their church, in order to present the story of *The Man Who Stepped Westward* as a spoken drama? This will give them added experience.

SUGGESTIONS FOR SUMMER DRAMATIZATIONS

By Elisabeth Edland

"NO more pencils, no more books,
No more teachers' cranky looks."

So chant the children upon their release from nine months of study in the day school; nine months in the same building, perhaps the same classroom, sitting at the same desk in the same chair. Is it any wonder that this new freedom causes an outburst of song, which while not very beautiful is nevertheless expressive?

In our church-school-vacation work with these boys and girls we should make every attempt to get away from the classroom method. Out-of-doors, in God's own workshop, truths can be visualized impossible in a classroom.

In the Out-of-Doors

Summer is a particularly happy time for the teacher who uses dramatization in her teaching method. The artificiality of the indoor presentation is entirely lost. Out-of-doors we can have the real settings for our dramatizations, and the children need not be hampered in their playing by being forced to work in a small space. Energy, which often in the classroom takes the form of mischief, can in the open spaces be converted into meaningful action. The mighty men of David can literally tramp across the fields and climb the hillsides, and Lot and Abraham can find real pastures for their sheep. The teacher can work in a very big way, and free herself entirely from the idea of making a performance. Out-of-doors she will find herself truly playing the Bible stories spontaneously with the children without working definitely for an audience. And in this natural setting the boys and girls will play with a realism impossible in the artificial setting of the classroom.

Stories to Dramatize

The first dramatizations out-of-doors, perhaps the first two or three, should be short, until both teacher and children are accustomed to working in their new surroundings. Then one of the longer narratives may be dramatized. Many episodes in the lives of David, Joseph, or Abraham, can be woven into interesting narratives for playing. Many of the secular stories can also be arranged into religious dramatizations of high order. The story of King Arthur and the Holy Grail, as dramatized by the Rev. W. Russell Bowie, is interesting material with the religious element predominant.

Most of the vacation classes are mixed groups of boys and girls varying in age from eight to twelve. The subject material must therefore be of interest in this varied group, as well as helpful. The *Parable of the Talents* (Matthew 25: 14-30) can be played out-of-doors in two scenes.[1] Scene one—the distribution of the talents; scene two—the reckoning upon the return of the master. The entire parable can be played following only the outline as given in Matthew; or the first scene can be enlarged, showing just how the first two servants doubled the talents given them. This trading will also employ in the dramatization as many extra players as are in the class. One of the servants may buy wheat and resell in the market place; the other may buy clothing materials of some kind from a caravan passing through the village and resell in the market place. These scenes, however, are not necessary, but make interesting material for spontaneous play and research work by the boys and girls. Two scenes of this character will give the boys and girls an insight into the customs of the Holy Land as could not be given in several class periods. The second scene should follow the parable as given. Extra material is unnecessary. Let the dramatization close on the line, "and cast ye the unprofitable servant into the outer darkness"; the first two servants thereupon taking the third servant away. Between the scenes, in order to designate the necessary lapse of time, a hymn which emphasizes the truth of the parable may be sung, such as:

"Go, labor on! spend and be spent!
Thy joy to do the Father's will;
It is the way the Master went;
Should not the servant tread it still?

"Go labor on! enough, while here,
If he shall praise thee, if he deign
The willing heart to mark and cheer:
No toil for him shall be in vain."

The children, of course, must not receive the impression that the parable means making great profit in money. The interpretation of this parable, the utmost use of our own particular talents, or doing in the best way the thing which is at hand to do, should be kept uppermost in the teacher's mind while working with the children, and in her explanation of the different scenes.

The *Parable of the Wise and Foolish Virgins* (Matthew 25: 1-13) is particularly well adapted for out-of-door work. A complete dramatization of this in very simple form appears in THE CHURCH SCHOOL for July, 1923. The practical application of this is perhaps a little difficult to make, but in the dramatization the truth back of the parable will be more obvious to the pupils. If the boys and girls at the close of their summer's work wish to give one of their dramatizations for their parents and friends, this parable is a good choice. It can be played on Sunday evening, just at the twilight hour, on the church lawn. The virgins and the bridal procession should come from the distance and enter into the church for the wedding. Just as they enter, the church should be fully lighted and through the open windows should come the sound of the full organ. If the presentation is carefully timed, the playing can be given so that when the closed church door is opened to the knocking of the foolish virgins, they will stand revealed in the shaft of light made by the opening of the door. When the door is again closed and they turn away, these shadowy figures with the burning lamps in their hands will make a picture never to be forgotten. As they leave, from within the church should come the sound of a voice speaking, "Watch, therefore, and pray, for ye know neither the day nor the hour wherein the Son of man cometh."

The parable can also be played Sunday afternoon or morning by a camp group of girls. The setting of the story would be changed, but not the story itself nor its message. If the camp is on a lake, or some body of water, the bridal procession can come in from the water, the canoes, etc., heavily decorated with flowers to mitigate the modern effect. The singing of the girls as they come, the colors, and a sparkling lake on a Sunday afternoon are a combination that will linger long in the memory of the players and spectators. This playing should, of course, be part of the camp service for that day. The girls not actually playing a distinctive part in the dramatization may greet the bridal procession with branches of green, forming a long pathway of arched branches for the procession to pass through.

Selecting the Material

If one of the longer Bible narratives is chosen for playing, the material should be selected with much care. It must be material which is within the child's experience of life, and which can be interpreted by him with understanding, with feeling, and with rhythm, and material which will strengthen or inculcate good habits of conduct. The outline of lessons for the various church-school grades included in the class with which the teacher is working should be studied carefully. If the character of Joseph is chosen for the central figure of a dramatization, all of the lessons dealing with him should be reread with the playing possibilities in mind. If they can be used, weave these episodes into one dramatization, keeping in mind the aim of the lessons in the Sunday teaching. Occasionally it may happen that interven-

[1] See THE CHURCH SCHOOL, August, 1923.

ing episodes not appearing in the lesson outlines are needed, but if the material is well analyzed for its teaching values, the teacher will find almost always abundant subject matter which has been carefully selected to meet the needs of the child.

For this out-of-door playing costumes are unnecessary, but if the playing of the children is assisted thereby, or if it permits their imagination freer play, one costume of the simplest pattern and simplest material may be made by each child. Heavy material, rather than flimsy, should be chosen; dark blue, brown, or dark green in color, as these costumes are made for wear and not for ornamentation. The outer aba worn by biblical characters is the easiest pattern. Measure a straight piece of cloth from the ankle over the shoulder and down to the ankle again, one piece for each side. Sew together in the back, from the nape of the neck to the hem; also each seam under the arms, allowing an opening of about eight inches for the hands. A square of cloth tied about the head can be used as a headpiece.

If a dramatization of a Bible story is to be given for presentation by the children, it is suggested that a short one be chosen. If a longer story is used, much time will be wasted on the making of material things for one special performance. Our time in the church school is so very limited that with our definite program of character building we should be very frugal in using our time for shopwork. Some time, of course, may be needed for the making of costumes or certain pieces of hand property, but time spent in the making of these seeming requisites should be in the right proportion. Our industrial progress has been far more rapid than our moral growth, and if the two are ever to be abreast, this fact must be taken into definite consideration by church-school teachers. The great mass of scientific knowledge accumulated during the past few centuries has enormously enlarged the scale of human activity, but no equal adjustment to meet these new conditions has been made in the moral relationship between men as individuals, and particularly by men in groups, class or national. Hatred, class, racial, and national is, in spite of the war, the dominant urge toward progress today, and progress toward what, not many of us stop to question. The greatest energy and skill are being concentrated on life destruction instead of life giving, and the church-school teacher with her little opportunity of spreading the doctrine of love, as submitted by Jesus, must utilize it to the full.

THE GOOD SAMARITAN

(This pantomime is for primary children. The parable of the good Samaritan is one of the finest of our Bible stories on neighborliness, and lends itself very easily to dramatization by smaller children. Teachers who know that teaching through action is more impressive than teaching through words, have hesitated in dramatizing the story because of the robbery scene. In this dramatization it has been eliminated.

After the boys and girls have played the story in pantomime a few times, they will without a suggestion from their teacher begin to use words to aid in their interpretation of the story. This spontaneous use of words should be encouraged.)

Story	Pantomime
A priest walked along the highway. Suddenly, out of the silence and stillness, he heard a low moan, and glancing in its direction he saw a wounded man by the wayside. He looked and then hurried on.	*A boy, representing the priest, begins to walk very slowly across the playing space. After walking a short distance, stops still, and looks at the boy lying on the floor representing the wounded man. Looks once again at the wounded man and hurries away very quickly. Enter boy representing Levite.*
A Levite walked along the highway. Everything was so still and quiet about him that he did not like it. He looked from side to side as if he feared something. Then to his ears came a long, pitiful cry, and he was so frightened his heart stood still for a moment. By the wayside he saw a wounded man. He looked at him, and then hurried on.	*Looks fearfully from side to side, as if afraid.* *Sees wounded man, and stands still, looking at him.* *Looks at the wounded man more closely, and then hurries off quickly.*
A Samaritan rode along the highway. The silence and stillness of the afternoon were broken only by the sound of his donkey's hoofs as they came down with a peculiar thud. He stopped to rest and to take a drink of water. Just as he had the can of water to his lips, he heard a low cry, "Help!" The cry was so faint he was not certain he had heard it until he looked by the wayside, and, there by a drooping bush, lay a wounded man.	*Enter boy representing Good Samaritan. (A girl can play this part, or any of the parts.) He walks very slowly.* *Stands still, and pretends to put can of water to his lips.* *He holds the can still, and slowly lowering it from his lips, looks about. The wounded man turns slightly toward him, and extends one hand on the word, Help.* *He hurries over to the man and kneels beside him.*
The Samaritan forgot his thirst and hurried quickly to the man. He saw that he had been badly beaten. "Robbers!" murmured the man as he looked at the Samaritan. "They have beaten me and stolen my goods." The Samaritan did not answer, but very tenderly washed the man's wounds with water and bound him up carefully.	*Samaritan raises wounded man to sitting position, who turns his face toward him as if speaking.* *Allows the wounded man to stretch out on the roadside again and pretends to wash his wounds, using the water from the can. Also binds them. (This binding can be done about the head. The reader must pause and allow time for this action. When ready, continue as follows:)*
When he was through he lifted the wounded man and placed him on the donkey. "Be brave," the Samaritan said. "Before long we shall come to an inn, and there you may rest until you are well enough to continue your journey." They traveled very slowly, and once again everything was silent and still except for the soft tread of the Samaritan's feet, and the low thud from the donkey's hoofs as they hit the ground.	*Lifts him very gently up from the ground, and as if supporting him, almost dead weight, leads him slowly away to that part of the playing space representing the inn.*
As they approached the inn, the innkeeper saw them and ran out to meet them. "My companion is hurt," said the Samaritan as the innkeeper reached them. "Oh!" said the innkeeper, and he helped carry the man into the house, where they placed him on a couch. The next day the Samaritan had to continue on his journey. Just before he left, he took two shillings from his purse and gave them to the innkeeper. "Take care of the wounded man," he said, "and if you spend more money than I have given you, I will repay you when I return this way." Out of the window the wounded man watched his friend ride away. "He is a good man," he said, as he watched the figure of the man and his donkey grow smaller and smaller in the distance. "He is a good Samaritan."	*Enter boy, quickly, representing innkeeper.* *Points to his companion.* *Innkeeper takes one arm of the wounded man, and together they help wounded man to lie down on couch.* *Takes money bag from his pocket, opens it, and pretends to hand money to innkeeper. Innkeeper bows as he receives it.* *Points to wounded man.* *Points to money in innkeeper's hand.* *Wounded man gets up feebly, and watches Samaritan, who walks away in opposite direction.* *Lifts his two hands as if in blessing for the Samaritan. Lies down again, but smiling happily.*

Developing Good Citizens by Encouraging Self-Expression *Tableaux Given by Various Nationalities under Y.M.C.A. Auspices*

AMERICANIZATION THROUGH CHRISTIAN LEADERSHIP

By Fred H. Rindge, Jr.

THE immigration tide has slackened, due to our restriction laws, but Christian agencies were never busier. Problems on Ellis Island have grown more complicated, but the program of service rendered by many church organizations, the Y. M. C. A., Y. W. C. A., and Travelers' Aid has steadily enlarged. These agencies are doing a remarkable work which ought to be more fully appreciated. They cooperate with officials and with each other in handling thousands of difficult cases.

Here is a Greek boy, who to avoid army service, assumed a Turkish name and escaped. He has a brother in Kansas City, but when the authorities send the brother the Turkish name, he replies, "Don't know him." The Christian worker confers with the boy, who tells his story and gives his correct name. This is sent to the brother, and on the wings of the telegraph the requisite money comes, and the boy hurries on to Missouri.

Now comes a United States soldier boy, clad in khaki. He has journeyed to Ellis Island to meet his brother, who left Europe for America some weeks ago. He appeals to the "Y" Secretary, "Please help me find my brother." He gives the brother's name and little else. The search is begun. The boy is located in Quarantine. The uniform, a brother's plea, and the zeal of the secretary, work together to secure the release of the boy, and within three days brother clasps brother.

There is a mother and three children who came from Slovakia. Imagine her hardships, endeavoring with her little brood to leave Europe. At last she is here, and has the address of her husband; but when the authorities send word to him, they are informed, "No such person known." The Y. W. C. A. Secretary knows a man of the same nationality in that town, so she writes to him asking his aid in locating the father. In a week the lost is found. The father had given up hope of the wife and children coming, and had moved elsewhere. He gladly sends money to his family. The tears of mother and children are wiped away. They are escorted to the train, and the boy of twelve kisses the hand of the secretary, and says, "We'll all pray for you who helped us to find papa!"

Here is a boy, a refugee from Turkey. When asked for an address, he gives it "general delivery." A church worker becomes responsible for the boy, takes him out, finds him employment, room and board. A week later, a cousin of the youth comes to look for him. He is taken to the boy, and they clasp in true Oriental fashion. The worker turns to leave and feels something pressed into his hand—two dollars. "No! We don't work that way; we do it in Christ's name." They stare, bow, and do not know what to say. Such cases could be multiplied a hundredfold.

Some Christian agencies serve immigrants in countries of origin, at ports of embarkation and on shipboard. Others help them at railroad stations and in cities of destination. These workers protect them from sharks and false guides. The newcomers do not understand why the Christian worker does not accept money, cigars, or drinks, but they know that he is all right! Can any one doubt that they will ultimately be more likely to accept the Christ who prompts such needed service?

The Y. M. C. A. Immigration Secretary in one city last year helped 5,535 people at the Union Station. His tongue jabbers many languages, but his heart speaks more. Thirty different nationalities were met and all understood him, but these also have difficulty in comprehending why he does

not accept pay. A Portuguese Protestant clergyman is detained by officers of the law because of irregularity in some paper. He believes it is the hand of persecution, and thinks America as "priest-ridden" as Portugal. A secretary explains the situation, helps him adjust matters, and has the joy of sending him on to destination. A Greek, en route to Kansas City, reaches Saint Louis and finds all his money and ticket have been stolen. Stranded, he does not know what to do. A social worker finds him friends and employment, and he soon earns sufficient money to continue his journey. His last word is a benediction!

A Bohemian stands in the railroad station bewildered. All his money is gone—the sharks have made a clean job of it. The secretary discovers him and provides a night's shelter. The following day he finds him work, a room, and starts him off with money for board. Then comes a Slovak with three little children. He has just laid their mother to rest, and needs some one in the great city to help him care for the boys. He grapples with the new problem like a child. The church worker comes to the rescue. The children are taken to the Board of Health for inspection, then to an orphanage that opens its door to the motherless ones, and work is found for the father. What wonder that these strangers in a strange land bless and pray for those who help in time of need!

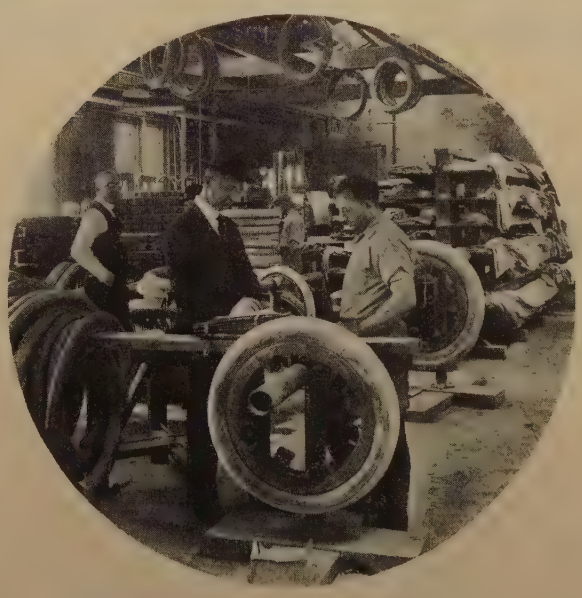
A group of thirty Portuguese, thrown out of work, are moving to another city in hopes of employment. They have been on the train all night; the women are tired, the babies are dirty and crying. The immigrant worker quickly comprehends. They have no money. No matter—he secures milk for the babies, coffee and buns for the adults, who look on, wondering. The little ones are given some necessary cleaning; and by the time the train leaves they are all revived.

Instances of such activities could be multiplied. All in need are served without partiality, regardless of color, creed, or class. It is a lesson in the meaning of Christian democracy, which was well expressed by some Albanians: "A new idea; helping men of all races and religions!"

Some of the churches are now promoting the plan, so long pursued by the Y. M. C. A., of following up immigrants and serving them in cities of destination. Last year more than 5,000 cards of introduction were given men locating in centers where Associations are established. Many local secretaries report that the foreigners presented their introduction cards and asked for help. They secured rooms and meals, joined English classes and were helped to find employment. Others were taken safely to friends and relatives.

Contrast that with the experience of other immigrants. One of them writes of the labor camp in which he settled that it is filled only with boozers, crooks, and ho-

Americanization Class in a Boarding House



Helping Men to Fill Out Citizenship Papers

boes. It is all a question of the right start. One secretary went to look up a Greek just come from Patras. He found him selling peanuts. He asked him, "Can you talk English?" He could elicit no reply save a shrug of the shoulders. He soon discovered that all the man knew was "Peanuts five cents a bag. I don't know." On that knowledge of the language he launched out in an unknown world! With this handicap he started on his own hook to make a living! Oh, the courage of these foreigners!

A missionary writes: "I found the Russian; and more, I found nineteen other men in a boarding house which I never knew was in town. I am now planning a class there; the fellows want it." One day a worker received a package from the old world. On it was a name but no address. It was from a mother to her son. When the secretary found that man and delivered the package, he forged another link that will bind that Russian colony in a better fellowship with America.

Hundreds of letters are received from Christian workers, moved by the spirit of the Good Shepherd to go in quest of the man or woman who comes to town and is liable to fall among thieves. They go to him; bid him welcome; offer service; and invite him to a place where the spirit of Christ reigns. This work is generally done through cosmopolitan clubs, made up of leading representatives of foreign-born peoples, who work together for the good of the immigrants. All work at ports of entry, at railroad stations, in search for recent comers, is preparatory to carefully planned programs of assimilation.

Classes in English and Citizenship are organized. One volunteer worker visits a Roumanian club, and offers to conduct a class in the room in which it meets. The offer is accepted and the work begins. Another goes to a shop where many Hungarians work. They have an hour at noon for dinner. Most of the men stay there and have half an hour in which they may learn some English. Short lessons are prepared to meet special needs.

A clergyman of the Ruthenian Church believes his people ought to learn English, announces a class from the pulpit, and urges the men to attend. The worker goes to the meeting, and seventy-five eager faces greet him. The men are then divided into grades, according to their present knowledge and previous training, and the work of teaching English and Citizenship goes on, the priest heartily cooperating with those in charge.

The newer peoples, such as the Balkan nationalities, bring few wives with them. Hence boarding houses in industrial centers where these peoples live are very frequent. It is not unusual to conduct classes in such boarding houses, where eight to twelve people meet regularly twice a week to study English or other subjects. One of the disturbing factors in class work is the night shift, but this problem is being solved by conducting daytime classes for night workers.

Along with instruction in English, classes are formed for those who are anxious to secure their naturalization papers. They are aided to secure their first papers, and then prepared to pass the

examination in naturalization. By this friendly and intelligent service, thousands have been taught English, other thousands have been helped to become citizens, and today they exercise the power of franchise in an intelligent manner.

Many religious organizations promote lectures in communities of foreign-born peoples, to instruct them about America, its institutions, its trials and triumphs, its heroes and heroines, as well as what a man and his family ought to know in order to keep well and make good in America. It has been proved that it is possible to take to communities of foreign-born peoples the patriotic and Christian message.

These more formal classes and lectures afford opportunity for personal services to immigrants, of which the following are typical: A man wants to buy a lot, but is afraid he will be cheated. A Christian worker looks up the party, consults a reliable real-estate agent, and safeguards the foreigner in his effort to secure a home. Two men in a class are ill and are taken to the hospital. The teacher visits them; they know their friend and are cheered. They say to the nurse, "The teacher good man." Here is a man who, while drunk, beat his wife. She insists upon leaving him. Though sober now, he does not know what to do; so he comes to the immigration secretary to ask his help. Peace is restored; the family is not broken up, for the man has sworn solemnly before the secretary and his priest that he will not drink any more.

A foreigner who is injured knows nothing of his rights under the Industrial Compensation Law. He and his family need help. The secretary takes up the matter with the works manager, and the compensation is sent to the family regularly during the incapacity. Another alien desires to quit work, but cannot secure his pay. Usually, foreigners assign their wages to a boarding boss, or sell them at a discount to an agent. This man comes to the secretary, who takes the assignment, sends a check for the full amount to the man, and receives a reply with more heart in it than English.

A worker visits an Italian boarding house and finds some of the men playing on various musical instruments. He suggests the organization of a band. "Sure!" The band is organized, and a channel of expression has been found for the music of a nation in the new world.

An Albanian lad becomes insane. He has $483 in the bank. The public administrator assumes charge of the fund, but the secretary takes up the matter with the medical authorities, as to whether or not there is hope for the boy; if not, and he must return to his country, they will send him back before his money is spent.

A family wants to christen the baby boy who has come to the home. The church worker is invited to attend. He accepts and is given an opportunity, in the midst of festivities, to talk ten minutes about American social ideals. One mission has installed a sub-station in the post office in the building, and has a competent assistant in charge. This gives many opportunities for helping the immigrants in the vexing questions of post office orders and mailing matter in general.

A colony of foreign-born living within a five-cent fare zone of a beautiful park knew nothing of it, and would not go there because they were shy. The worker organized parties, took them out, gave them a good time. Result—better dresses, American lunches, greater self-confidence, and deeper appreciation of America.

Many are the agencies doing work for the immigrants. Best results are often secured through cooperation with principals of schools; with foreign leaders; with industries doing welfare work; and with religious organizations of all kinds. Here is a community that has much material prosperity, but lacks religious leadership. A Christian worker organizes Sunday schools, cooperating in each instance with leaders in charge of the respective Faiths.

In a settlement house a group of Greeks gather. The Church Men's Club supplies teachers in English, and the men, willing to spend Sunday afternoon in the reading of the Greek Testament, meet under the leadership of a teacher who, though he talks no Greek, is a veritable spiritual leader to these Greek Orthodox men.

The Association building in another town was used for months as a sanctuary for a group of Greek Orthodox Christians, and the secretary worked hand in hand with the leader to secure a church for this branch of Christ's vineyard. In one town, far from any church, some fifty or sixty people come together every Sunday evening to witness motion pictures of a moral and patriotic character, to sing sacred hymns, and to read Scripture in the several tongues represented.

It is all Christian service, although not dressed in the garments of any special creed. The chief aim is to bring the truth of Christ to the hearts of men, leaving the question of religious affiliation to the individual. Foreigners need to be shown, in deeds as well as in words, the true meaning of Christian service!

Two Americans

SAYS THE NATIVE AMERICAN:

"I AM an American. My father belongs to the Sons of the Revolution; my mother belongs to the Colonial Dames. One of my ancestors pitched tea overboard in Boston Harbor; another stood his ground with Warren; another hungered with Washington at Valley Forge. My forefathers were American in the making; they spoke in her council halls; they died on her battlefields; they commanded her ships; they cleared her forests. Dawns reddened and paled. Staunch hearts of mine beat fast at each new star in the nation's flag. Keen eyes of mine foresaw her greater glory; the sweep of her seas, the plenty of her plains, the man-hives in her billion-wired cities. Every drop of blood in me holds a heritage of patriotism. I am proud of my past. I am an American."

SAYS THE NATURALIZED AMERICAN:

"I AM an American. My father was an atom of dust; my mother was a straw in the wind. One of my ancestors died in the mines of Siberia; another was crippled for life by the blows of the knout; another was killed defending his home during the massacres. The history of my ancestors is a trail of blood to the palace gate of the czar. But then the dream came—the dream of America. In the light of Liberty's torch the atom of dust became a man and the straw in the wind became a woman for the first time. 'See,' said my father, pointing to the flag that fluttered near, 'that flag of stars and stripes is yours; it is the emblem of the promised land. It means the hope of humanity. Live for it; die for it.' Under the open sky of my new country I swore to do so, and every drop of blood in me will keep that vow. I am proud of my future. I am an American."

THE CHURCH AND YOUNG MEN

How Can the Church Retain Its Hold Upon Their Interest and Loyalty?

This is the first of two articles dealing with the question of young men in the church. The second article, telling some of the reasons why young men leave the church and what more the church can do to hold them, will be published in the August issue.—*The Editors.*

By Charles H. Bennett

YOUNG men live in the emigration period of life. There is a going out from school, from home, from town, from farm, from church. They are the pioneers treading the frontier trails of life and this characteristic affects their ideas, their ideals, their valuations. It leads them to readjust themselves and to revalue institutions frequently. If we understand whither these boys are traveling it may be that we can go with them and be as eyes unto them. We would not have them perish of hunger and exposure as did the children crusaders, neither would we have them die in the wilderness of their wanderings as did the children of Israel, but we would be very glad to help them find their promised land of manhood.

Boys' opinions of church services, church schools and young peoples' societies may not be just or considerate, but after all it is the boys' opinions of these institutions that really count so far as their work with boys is concerned. According to the statements of young men themselves the religious services of most churches are not adapted to boys of the age under consideration, namely, from about sixteen to about twenty-one.

Is it possible for us to understand young men better, and especially their reactions to present-day church activities? And after we know them better is it possible for us to adapt our institutions and our programs to their needs? If we do these two things we shall have gone a long way toward mustering the tremendous army of thirteen million young men in America for the cause of truth and righteousness. This article is presented as a small contribution to these two very important ends.

What Young Men Say About Themselves

To obtain a new group of facts about the religious life of young men, their experiences, their likes and dislikes, their motives, the circumstances surrounding them, and to obtain their opinion concerning church methods the following questionnaire was sent out with the request that special attention be given to the last four questions.

QUESTIONNAIRE ON THE RELIGIOUS LIFE OF BOYS FROM 16 TO 21.

Name .....Denomination .....
Have you joined a church?....At what age?....Present age?....

EARLY INFLUENCES

1. Was your home influence religious?.... Anti-Religious? ....Indifferent? ....
2. Did you attend Sunday school regularly?.....Church? .....
3. Underscore persons who influenced you most for good. Father, mother, teacher, Sunday-school teacher, minister, evangelist, others.
4. Underscore organizations in same way. Church, Sunday school, school, Junior church society, Boys' Club, Boy Scouts, Others.
5. Similarly mention anti-religious influences.
   (1) Persons. (2) Organizations.
6. Give a brief account of your religious experience *before* the age of 16.

RELIGIOUS LIFE FROM 16 TO 21

1. Influences for good. (1) Mention or underscore persons who influenced most. Parents, teachers, Sunday-school teachers, pastor, evangelist, author, companions, others. (2) In same way list organizations. Home, church, Sunday school, school, club, Boy Scouts, other organizations.
2. Opposing influences. In same way list opposing influences.
   (1) Persons. (2) Organizations.
3. Did you have any special religious experience during these years?
   1. At what age or ages?.....
   2. Was it conversion?....Or reconsecration? ....Or what?....
   3. Was it sudden or gradual?.... .....
   4. Was it at a church service or elsewhere?.....
   5. Was it at a revival or regular service?.....
   6. What led to the final decision or action?.....
      (a) A sermon? (b) A song? (c) A prayer? (d) An invitation? (e) The decision of some one else?
   7. Which do you think predominated in the decision?
      (a) Reason? (b) Emotions? (c) Will?
   8. Did the experience permanently modify your life?
4. Some general conclusions on the religious life of this age.
   1. Were you religious?....Anti-Religious? ....Or indifferent?.. ..
   2. What religious or anti-religious feelings were prominent, such as
      (a) Love toward God? (b) Love for mankind? (c) Desire to do right? (d) Hope of future reward? (e) Fear of future punishment? (f) Doubt concerning religious doctrines? (g) Revulsion toward religious persons or church services? (h) Any others?
   3. Why do so many young men leave the church at this age?
   4. What could the church do to interest and help youth more?
      (a) More social life? (b) More athletics? (c) More discussion of practical questions of the day? (d) More evangelistic sermons? (e) Give the boys more work to do? (f) Or what?
   5. What kind of organizations appeal to young men?
   6. Give your opinion as to the need of a new organization for young men of this age along the lines of men's fraternal organizations but connected with the church and distinctly religious.

Seventy-six questionnaires were returned. Fifty-six of these were from students now in universities. These men are still young and so could analyze fairly well the states of mind they had recently experienced though they might be too near the experiences to judge of their actual tendencies. They would also be more or less familiar with the later developments in church life and activities. The other twenty were from mature men. The respondents were, according to church affiliation, Protestants sixty, Roman Catholics nine, Jews three, Mormon one, no denomination three. In analyzing the answers we have reduced to percentages so that the reader may get the relative values more readily. Seventy-one of the men, or over 93 per cent, were members of a church. This seems like a very high percentage but agrees fairly well with other statistics taken recently in colleges. It may be, though, that members of the church were more apt to fill out the questionnaires or perhaps some felt themselves associated with the church in some way and so indicated themselves as members. But from this percentage we would expect a favorable attitude toward the church and the church influences. We expect that to start with. The average age of joining the church, excluding the Roman Catholics, for they stated that they joined the church at birth or at baptism very early in life, was a trifle over fifteen years.

Early Influences

In order to have a more intelligent estimate of the result of influences at work during the period under study we obtained a brief account of the early influences which form the background. Eighty-three per cent said they were under religious influence at home; the remainder said the home atmosphere was indifferent, none saying that the home influence was anti-religious. The same percentage, though not always the same people, had attended Sunday school regularly, while sixty-five per cent were attendants at church. The persons who influenced them most for good in

these early years were, in the order of the number of times mentioned, mother, (90 per cent), father, Sunday-school teacher, minister, teacher, evangelist and a few scattering ones. The organizations having the greatest influence were, Sunday school, church, Boy Scouts, school, junior church organization and boys' club. Had the home been included in this list there is no doubt that would have led in the list. The anti-religious influences were comparatively few, being mentioned by about one third of the respondents. Comparatively few had any definite experience that they could remember before the age of sixteen, only six per cent mentioning conversion, but some twenty-four per cent expressed their religious experience during these years in terms of attendance at church services, religious surroundings, etc., while five per cent said they were "groping," or words to that effect.

Religious Influences Surrounding Older Boys

The figures on the influences during later adolescence read much the same as those of the earlier years. Among the persons mentioned as having had the greatest influence parents again lead (82 per cent), with other adults in about the same order as above. Companions are quite frequently mentioned now (31 per cent) and also authors (12 per cent). The home still leads in influence followed by the church, the Sunday school (notice that the Sunday school now takes third place, behind the church, though it is very close), scouts and clubs. The opposing influences were practically the same as during the earlier period and mentioned nearly always by the same people. According to these answers parents, Sunday-school teachers and pastors need not feel discouraged thinking that the seed they sow does not grow into good grain. In comparison with the influence of the day-school teacher, for instance, they may congratulate themselves. In the minds of the young folks their memory is cherished and they are recalled as having been most influential in shaping their lives. And in looking forward, planning for the future, we must not overlook the influence of the home and of the church if we would build upon experience.

Definite Religious Experiences

As we come to the question, Did you have any special religious experience during these years? we find a different answer than is given to the similar question for the earlier period. Fifty per cent answered in the affirmative, twenty-one per cent in the negative and the remainder did not answer, implying that they had had none that had made a lasting impression. Of those answering in the affirmative fifteen per cent of the whole number were conversions and twenty-one per cent reconsecrations and nine per cent of some other nature. These figures agree, in general, with those of Dr. Starbuck and others and show that this is the period of making a personal choice. Most of those who had no special experience during these years considered themselves religious and under religious influences. The great preponderance of these experiences (30 out of 37) were gradual, however, and thought of as a part of the natural growth of the period, which is exactly as it should be according to our psychological theories today. The revival played quite a part in bringing about the decision, but not so much as in some groups studied, namely, in about one third of those having an experience. As to the motive which predominated while making the decision that marked the change in life we meet a surprise. As they are youth who are having the experiences we would expect the emotions to play a very prominent part, but in this analysis they stand lowest in the list, while reason stands highest. The fact that five-sixths of the experiences were gradual explains this phenomenon in part. In nearly every case the experience permanently modified the life of the youth. Over fifty per cent said they were religious during this period, thirty per cent were indifferent and four per cent were anti-religious. But apparently there is some difference of opinion as to what it is to be indifferent, for just about half of those who said that they were indifferent told about having a special religious experience during these years. So they must have been indifferent for part of the period and religious for a part of it, or else their consciences, being more keen than those of some who had had no special experience, made them consider themselves indifferent when in reality they had been quite religious. If we add those who had a special religious experience to those who classified themselves as being religious we have about two-thirds of them religious instead of one half. The analysis of the feelings during these years makes an interesting study. According to the answers many had feelings which we would classify as religious feelings even though they did not classify themselves as being religious. The desire to do right leads the list, having been mentioned by seventy-nine per cent of the respondents, while love for mankind follows with forty-seven per cent. Love toward God was mentioned by forty-three per cent. There was a long drop from these feelings to those concerning the future which used to be appealed to so frequently. The hope of future reward was prominent in fifteen per cent of the cases and the fear of future punishment in fourteen per cent. This is always spoken of as a period of doubt concerning religious doctrines, but only twenty-two per cent mentioned it, while some seventeen per cent had some repulsion toward some kinds of church services or toward some religious people.

WINDOWS ON TO THE INFINITE

By F. C. Hoggarth

A MINISTER friend of mine told me recently how in his youth time he was helped in a great and kindly way by Dr. R. G. Moulton. The youth had recently been converted and came under the influence of a teacher who read nothing but his Bible. Until the coming of this influence he had been a wide reader and had indeed just bought Goethe's Faust and Marlowe's Faustus with great expectation. At his teacher's suggestion he put aside Faust and Faustus. It seemed as though his intellectual life was pretty seriously threatened.

Some time later, while on a visit to a neighboring town he saw a lecture on Faust advertised for that evening by Dr. R. G. Moulton. He knew nothing of the lecturer, but the title of the lecture arrested him. If he could not read the book, he might at least hear a lecture, so in he went, and hung upon the lecturer's every word. At the close Dr. Moulton came down and spoke to the youth. He had noticed his hungry attentiveness and made some reference to it. That opened the flood gates for the youth. He told his story, of his conversion, of his love of literature, of his teacher and the shutters that had been drawn over the windows of his mind. He asked if religion really meant that there could be no books outside the Bible —no intellectual interest of any kind. The doctor listened, seating himself on the edge of a desk, and then for half an hour talked with the boy, telling him that literature was one of God's greatest gifts, that inspiration was not confined to the Bible, that every age had its prophets, its God-inspired souls. He talked until the boy was thrilled. He set as it were a whole series of lenses to the boy's eyes and opened to him the great temple of literature. It was just the word he needed. He went home and devoured Faust.

Past midlife he looks back with gratitude to that hour, when a great lecturer noticed a boy and had leisure and interest enough to listen to and talk with him. That chat was probably the best thing Dr. Moulton did that night, opening to that boy the windows on to the Infinite.

BRIEF SERMON TALKS FOR CHILDREN

By a Resourceful Pastor

THE minister who tries to interest children in a brief talk during the morning service must not be overly conscious of the presence of older people in the audience. If they get anything out of the talk, well and good. As Mr. Moody once said about stories: "Do not try, but do not be afraid to make people laugh. Milk that slops one way will slop the other." So what helps children will help grown-ups. But remember the age and the measure of ideas which those children have whom you address. Cut out the big words. It will be good discipline for you. Frequently enough you will be humbled by some parishioner who comments favorably upon your "children's" sermon and utterly ignores the other—your supposed masterpiece. Simple things strike home.

Most short sermons like these given here have to be *adapted* rather than *adopted.* They must be diluted or "eased-off" according to the needs of your group. Perhaps they also need "local coloring." Some ministers have no "homiletic instinct" either in finding material for adults or children; and some ministers can find material for adults, rarely for children. One must study *himself,* his mental habit and message, study his *material,* that it may be fitted to his aims and his audience; study his *aims,* that they be not hazy or indefinite; and study his child *audience,* to know better their capacity, their dangers, their ease in the absorption of fundamental ideas.

— The Editors. —

"I Am Number Three"

THE following story is so well told in a little item which appeared in *The Welcome,* Newton Centre, Mass., that we present it just as printed there. It can be amplified by the minister and yet it carries its own message just as it is:

"A boy of seventeen was starting for college. As his mother kissed him good-bye, she put her hands on his shoulders, looked in his eyes and said, 'Now, my boy, remember that you are number three.' He smiled back at her and said, 'Yes, mother, I will remember.'

"When he got to college he printed on a square piece of pasteboard in black letters, 'I AM NO. 3,' and tacked it up in his bedroom so that it would be the first thing he saw when he woke up. When his roommate came in and caught sight of it, he said, 'Well, Jack, what in the world does that mean? Why don't you say, "I am No. 1?"' Then he brought in the other boys and showed it to them. 'Look,' he said, 'Jack's chosen his place; we have first-rate men, and second-rate men; he's going to be a third-rate fellow!' But Jack only smiled.

"One evening, in the course of a quiet talk with his roommate, it all came out, and what it meant was this: Too many people in the world say, 'I will look out for Number One,' meaning 'I am Number One and am going to look out for myself first.' But that is not the New Testament order. Who is Number One? 'That in all things He might have the first place.' Jesus Christ is Number One. Who is Number Two? 'In lowliness of mind let each count the other better than himself.' The other fellow is Number Two. And 'I am Number Three.' The Pharisee in the temple praying, the rich man forgetful of Lazarus, both said, 'I am Number One.' But he who reads the third chapter of Philippians, and catches the spirit of the Master will take as his motto, 'I am Number Three.'"

God's Repair Shop

I AM going to ask all the boys and girls to join with me and the other members of the congregation in repeating the Twenty-third Psalm.

Now let me ask you to notice one verse in the Psalm which is very interesting. It is in the third verse and reads, "He restoreth my soul." I am told by a Christian scholar that this might be translated, "He *repaireth* my soul." That is rather interesting. Have you thought that you have something which God can mend? Perhaps it is one of those new resolves which you made at the first of the year. The other day I heard a man say regretfully, "I am sorry I have broken one of my New Year's resolves." No doubt God could help him to repair it. I once heard an aged Christian give this testimony in a prayer meeting, "In riding up the hill of life you will always find one of God's repair shops just where you may happen to break down." There are a great many places all over the country where you can get an automobile repaired. I saw a little house five miles from any village with a sign which said: "Automobile Tires Repaired Here." Yet one might have an accident and be far away from a garage. On the other hand we can never be so far away from God that he is unable to help us. He cannot give us back our lost days of course, but he can forgive us when we do wrong and help us today and tomorrow. When David did what was wrong he found that his *soul* was hurt. He also learned that God could make it well again and so he sang for our encouragement: "He repaireth my *soul.*" If there is anything the matter with your life do not forget that God can repair it for you, if you are sorry and come to him for help.

A friend of mine preached a sermon the other day on a text in Joel 3. 16, "The Lord will be the place of repair of his people." That was a great promise which the prophet gave to the people. It is like that one in the Psalm of which we have been talking. There were places of repair for our armies during the war, places where guns could be fixed, hospitals where men could be repaired. So God has a plan for repairing men whose lives are hurt by sin. He sent Jesus to "heal the broken hearted, to preach deliverance to the captives, the recovering of sight to the blind, and to set at liberty them that are bruised." God desires to help us to be good, and will help us if we ask him.

The King and the Candle

ONCE upon a time, so the story goes, there was a king who had a little son. This son had everything he wished for—a yacht, a beautiful pony, and many toys. He really had too much to be happy; he had so many things that he was not satisfied and wanted more. The king tried to do everything he could to please his little son but did not succeed. This made him very unhappy also. So he went to consult a Wise Man of his kingdom to see what could be done. The Wise Man gave him a paper folded carefully, and told him to hold it between himself and a lighted candle at exactly eight o'clock that night.

It was then morning and the king was very eager to know what was written on the paper. He had promised, however, that he would not open the paper until exactly eight o'clock. It seemed to him to be a very long day, but when eight o'clock came, with trembling hands he held the paper in front of a candle and was able to read these words:

"*The secret of true happiness is to do a little kindness to some one every day.*"

At first the king was inclined to be disappointed, but after he thought things over he believed that he would talk about this with the little boy and together they would see whom they could help. Of course the story came out very happily and the little boy found that he could do things to help others and so be happy all the time.

Suppose you try this little rule and see if it will work for you.

GOOD BOOKS FOR INTERMEDIATES

By Marion H. Chatfield

IF classes in your school are studying the Intermediate Courses of the International Graded Lessons, you will be especially interested in these book lists, suggesting through-the-week reading for the pupils. The lists will be valuable, however, to all leaders of young people. A similar list for the first quarter, October to December, will be published in the September number of THE CHURCH SCHOOL.

The note which accompanies the name of each book gives some indication of the contents, but the teacher alone can decide when the book should be introduced to the pupil. The comments are not intended as a substitute for the teacher's personal knowledge of the book. Any such list undoubtedly will have to be modified to meet the needs of each class, but these books may serve as a starting point in helping teachers to find the best for their special groups.

> EXCEPT a living man, there is nothing more wonderful than a book! —a message to us from the dead, from human souls whom we never saw, who lived perhaps thousands of miles away; and yet there, on those little sheets of paper, speak to us, amuse us, vivify us, teach us, comfort us, open their hearts to us as brothers. We ought to reverence books, to look at them as useful and mighty things.
>
> —*Charles Kingsley*—

YEAR 1 (12 YEARS) GOSPEL STORIES

Lesson Material for the Year

1. Gospel of Mark.
2. Gospel of Mark.
3. Missionary Stories.
4. The Acts of the Apostles.

Aim for the Year

To present Jesus as our example and Saviour, to show that the Christian life is a life of service, to deepen interest in the Book which contains God's message to the world.

Hunting, *Story of Our Bible*

This book is recommended as a story for the family to read together during the year. The good literary style and the easy narrative fashion with which it is written makes it an excellent book to read aloud. It not only retells the main story of the Bible but it describes how we came to have it in the present form.

FOURTH QUARTER

1. **Jones,** *Paul the Hero*

Paul is presented in a truly heroic role. The story is both colorful and accurate.

2. **Grenfell,** *Adrift on an Ice-pan.*

Dr. Grenfell's own story in fifty-six short pages of his experience facing what seemed to be certain death. The fine Christian attitude of the Doctor is comparable to Paul's when he met with shipwreck. This narrative would be especially appealing to boys.

3. **van Dyke,** *The Other Wise Man.*

A story of the legendary type which describes the wanderings of the fourth wiseman as he sought the Christ in Bethlehem.

4. **Bolton,** *Lives of Poor Boys Who Have Become Famous.*

A biography which emphasizes persevering through heavy odds. Many lands and professions are represented.

5. **Bolton,** *Lives of Girls Who Have Become Famous.*

A companion book to the one of the boys'.

6. **Hubbard,** *Ann of Ava.*

A famous missionary story. Ann had experiences as full of daring and adventure as any girl could. Her joy in pioneering and her faith in her Master are outstanding characteristics. Boys might well enjoy the story.

7. **Brown,** *Hallowell Partnership.*

A heroine in any everyday way is the girl of this story who faces hard living conditions for her much loved brother. She finds health and happiness, and learns what real partnership involves.

YEAR 2 (13 YEARS) LEADERS OF ISRAEL

Lesson Material for the Year

1. Leaders of Israel.
2. Leaders of Israel.
3. Leaders of Israel.
4. Religious Leaders in North America.

Aim of the Year

To bring before the pupils men of the Old Testament and men in North America who have lived heroic lives for God; and to help the pupils themselves to try the heroic life.

Bunyan, *Pilgrim's Progress.*

This book is suggested for the home reading for the year. It is much better appreciated if read aloud and talked of in the whole family group.

FOURTH QUARTER

1. **Parkman,** *Fighters for Peace.*

Biographies of such men as Joffre, Lloyd George, Wilson, and King Albert are included under this title.

2. **Brummitt,** *Brother Van.*

If missionary work is one of the highest types of patriotism Brother Van was a real patriot. He was a great-hearted missionary in the Northwest of our own country. He was scouting and prospecting for God.

3. **Howard,** *Indian Chiefs I Have Known.*

Incidents from the writer's own experience present the character and problems of the Indians well.

4. **Eastman,** *Yellow Star.*

The author, an Indian of the Sioux tribe, writes this story of an Indian girl's school days in the Northeast where she lives with her adopted mother. She returns to her own people to live among them and help them.

5. **Gollomb,** *That Year at Lincoln High.*

There is a real message in this book. The story is based on democracy and tells how two boys overcame class hatred.

6. **Nicolay,** *Boy's Life of Lafayette.*

Riches were of less account in Lafayette's life than the cause of liberty.

7. **Webster,** *Daddy Long Legs; Dear Enemy.*

Responsibility for the way others live is a part of the message of true patriotism. These two books of charming fiction give the unhappy side of Orphan Asylum life and then the reformation of these conditions. The reader of these books gets a social message without knowing it.

8. **Andrews,** *His Soul Goes Marching On.*

A book to inspire both boys and girls to the best kind of patriotism. The President (Roosevelt) tells his small fishing companion to love America and work for her and if need be fight for her. Years later Roosevelt's spirit marches through France with the lad.

YEAR 3 (14 YEARS) CHRISTIAN LEADERS

Lesson Material

1. Early Christian Leaders.
2. Paul, the Missionary.
3. Later Christian Leaders.
4. Some Famous Friendships.

Theme for the Year

Personal allegiance to Christ and examples of loyal followers in history.

Forbush, *Boy's Life of Christ.*

An exceptionally well written story which the whole family would enjoy. There is both color and imagination discreetly used, but there are no fictitious elements.

FOURTH QUARTER

1. **Conde,** *The Business of Being a Friend.*

Wholesome and sound advice on friendship. A book which a girl in particular would love to own.

2. **Hagedorn,** *You Are the Hope of the World.*

An essay, originally delivered as a patriotic address to boys and girls. The last paragraph reads thus: "If, therefore, you live for the highest interests of America, you live at the same time for the highest interests of the world. In that struggle the goal is neither nationalism nor internationalism, it is democracy. It is a lasting peace among nations and as far as is humanly possible among men."

3. **Atkinson,** *Greyfriars Bobby.*

An example of faithfulness in friends even though this is of a dog. A beautiful story.

4. **Laughlin,** *Everybody's Lonesome.*

A pretty love story with a message which is indicated by the title.

5. **Ewing,** *Jackanapes.*

The title to one of the chapters is, "Greater Love Has No Man Than This," etc. The hero of the story is a mischievous true-hearted boy who dies in battle to save the life of a friend.

6. **Schultz,** *Lone Bull's Mistake.*

A Blackfoot warrior rebels against the hunting laws of his tribe and with his family wanders an outcast on the plains until an opportunity to help his people revives his loyalty. His better nature asserts itself and loyalty to his tribe wins out against his personal feelings.

THE SUMMER PROGRAM

How One Church School Maintained Successful Sessions During the Summer

By Ralph H. Houseman

FOR four successive summers a church school in Syracuse, New York, has maintained an attendance averaging well above the three hundred mark for the thirteen Sundays from about June twenty-fifth to September fifteenth.

As a needed preliminary to the summer's program the superintendent checks up with his teachers, early in June, as to their proposed vacations. With this information before him he is able to provide against exigencies, as he has a special supply list of available people for summer emergencies. The same plan obtains respecting officers, including heads of departments.

A New Departure

This school takes for granted that the summer program should represent a departure from the plan operative during the nine months of intensive religious-educational work. Modifications are made in both order and content. The school believes there should be a number of general sessions during this special season. However, it does not believe the whole school should meet together often at other times. In providing for the general sessions during the summer a rule is made that each class shall be protected for at least twenty-five minutes, and each department is guaranteed segregation and isolation for at least five minutes additional to the class period for attention to necessary details incident to its work.

The heart of the summer plan is the schedule of special events drawn up jointly by the superintendent, heads of departments and pastor. These specials are reported to the school's workers for official approval. The season's calendar is then printed attractively and circulated freely. Against each Sunday is a special name which serves as a subject to suggest the feature to be stressed during the closing period of the school. A brief descriptive statement follows each Sunday's title. In some instances appears the personnel of a committee responsible for the success of the program.

Outline of the Plan

The calendar of 1923 offered the following: June twenty-fourth, Picture Day. The membership of the entire school was photographed. Summer attendance cards were distributed and explained. The superintendent designated one who would act as summer attendance recorder. To the one who attended church school the entire thirteen Sundays was awarded an eight by ten picture of the school. It was stipulated that one must attend this particular school ten Sundays of the thirteen. If one attended elsewhere the three other Sundays the fact must be reported by an attendance credit card properly signed by the authorities of the school or schools visited. So enthusiastic was the response to the plan last year that the school was called upon to confer one hundred and fifteen mounted photographs.

The first Sunday of July was Patriotic Day. A quartette from outside the parish furnished thrilling music. Rose Sunday followed. The Syracuse Rose society furnished special displays of this favorite flower, making the church a veritable bower of roses. The fourth Sunday was featured with music by the Onondaga Indian quartette. The young ladies of the church rendered a pleasing pageant the next Sunday. Field Day was July twenty-ninth, at which time complete announcements were made of the annual good time to take place the following Tuesday. Church Veteran Sunday attracted scores of recruits from the ranks of the aged. These were accorded attentions in the way of transportation, sittings, programs and souvenirs.

Flower Sunday in early August was the signal for bringing hundreds of choice bouquets. Donors were to make no monetary outlay for their flowers. All the bouquets entered became the property of the school. That afternoon scores of sick and shut-ins were gladdened by a visit and flower gift. For Orchestra Sunday a competent leader directed in musical ensemble all the congregation's stringed and wind instruments.

Better-school Sunday had a stimulating effect. Two Sundays before its observance all who cared to do so handed to an examining committee a hundred word suggestion for improving the local school. The best six were read on Better-school Day. All above the primary ages were invited to vote upon the best suggestion. The successful idea last year was that the Intermediate-Senior Department be permitted to have all its hour to itself instead of dividing time with the older young people and adults in the church auditorium. It was announced after the vote that this proposal would be honored as soon as adjustments could be made with the juniors who met on the other side of a thin basement partition.

The attraction for the eleventh Sunday was furnished by a company of Jubilee singers. The young people's groups of the school provided the next program, a Happy Half Hour Day. The summer's schedule closed with an "And-Now-For-School-Day," the Sunday preceding the opening of public school and university. An ex-principal of the Central High School, a man held in high esteem in the city and one of exceptional eloquence, was the Presbyterian elder who spoke to this Methodist school.

Tangible Results

Executing a program of this quality for the critical summer season, coupled with nine months of regular, orderly processes, enables a school to compass an enormous amount of good in the field of Christian education. Two score and more accessions to the church each year are a few of the tangible successes garnered for the kingdom.

BUILDING WORLD GOOD WILL THROUGH THE CHURCH SCHOOL

By Mary S. Haviland

AS Herbert Hoover has pointed out, peace cannot be made in any other way than "in the hearts of men." Peace is not merely the absence of war, the cessation of organized and active hostility; it is a positive, not a negative, virtue. It is a genuine, active spirit of liking and kindliness to all mankind, both within our own family, community and nation and without them. This spirit will inevitably be reflected in the life of a nation in juster laws, friendlier treatment of other nations and a feeling that war is simply unthinkable. The roots of peace are not to be found in treaties, courts, and agreements, or even in disarmament or in economic equality; they are to be planted and fostered in "the hearts of men" if they are to flower into any real and positive peace.

But, as we all know, the time for planting is in the spring. So it is with the sowing of the seeds of character. Friendliness, sympathy, understanding must be implanted in the hearts and minds of the children in this generation if a harvest of world peace is to be garnered in the next generation.

Dislike usually goes hand in hand with unfamiliarity. We—primitive savages that we are—instinctively shrink from the unknown and strange. In our narrow, tribal self-satisfaction we have made the word "outlandish"—which really meant only "*other*landish"—a term of reproach. We feel that those who are different from ourselves must necessarily be inferior.

Children are by no means free from this tendency. They are by nature conservative, loyal to their own school or "gang" and sure of its superiority to all others, suspicious of "outsiders," and inclined to dislike any one whom they consider "different" or "queer."

To boys and girls in every land,
Beyond the ocean's wall,
We children of America
Send out a hearty call,
"We are not strangers,-we are friends!
We're brothers, one and all!"

The result is obvious. The boy who at ten is throwing stones at the "Chink" and upsetting the "Dago's" orange cart will, at thirty, be declaring that war with Japan is inevitable and that he "has no use for foreigners."

The remedy is equally obvious; we must replace ignorance and consequent prejudice by familiarity and resultant friendliness. We must in some way bring the people of other lands nearer. We must familiarize ourselves with their ways, learn their thoughts, and so understand and value them aright. Above all, we must give our children a comprehension of foreign life and thought, teach them to look not for differences and "queernesses," but for points of similarity and for traits to admire and emulate in the children of other nations.

Here is a task for which the church school is especially fitted and which it is especially its duty to fulfill. Jesus himself was a Jew and a "foreigner." I sometimes think that in telling the story of his life we do not sufficiently emphasize to our children the fact that scorn of "Sheenies," "Wops" and "Dagos" is really an insult to the Saviour who, in his own time and country, was a native of the despised Nazareth from which no good thing was ever expected to come.

But we cannot kill our dislike by merely negative methods. The children must be trained to a real, active appreciation and liking for their foreign brothers and sisters. How can this be done? The only road to friendship is knowledge and understanding. The best and quickest way is for the children actually to meet and know those of other nations, but in many cases this is impossible.

One of the most valuable means of promoting friendliness with foreign children, especially for older children, is exchange of letters. Much of this, I understand, is being done by the Junior Red Cross. In one church-school class an admirable spirit has been aroused by sending books, toys, money and clothing to one of the Southern schools for colored children. Letters and photographs bring the little negro child who has been benefited very close to her white friends in the North, and a spirit of real sympathy and kindliness has crowded out the former feeling of racial superiority or animosity. In other cases, letters and pictures and even handiwork may be sent to a foreign mission school or to some individual child in Europe or elsewhere. In our larger cities the children may be taken to visit the Chinese, Italian and other mission church schools, the fact always being stressed that they are not different from us but that they are strangers, and as such are entitled to our sympathy and aid.

Often dramatics may be called into effective play. Let the class play that *they* are Chinese and that one of their number is a lone American child in a great Chinese city. This "turning of the tables" is a most effective means of bringing home to the children the cruelty and wickedness of which we are often guilty through lack of imagination and understanding.

There are many stories of other lands in which children will delight and which may be made the basis for dramatization, such as Ouida's *Dog of Flanders*, Johanna

"At home in France," says Jeanne Marie,
"We simply can't endure
Untidy, torn and dirty clothes;
And though we may be poor,
We're always clean and neatly dressed,
Of that you may be sure."

"In China", says Miss Cherry-bloom,
"When I am at my play,
If Mother says, Come help me, please,
I do it right away.
We Chinese love our parents so,
We couldn't disobey!"

Enrico says, "In Italy,
We never are cast down;
For song and sunshine are the rule
In each Italian town.
A son of sunny Italy
Will never sulk and frown."

Spyri's *Heidi*, Lucy Fitch Perkins' series of *Twins* in many lands, and a host of fairy tales from all over the world. For the older children there are histories and biographies, stories of travel and discovery which will serve to give them a sense of world solidarity and of the contributions which *all* nations have made to civilization. These, in conjunction with biographies of foreign-born Americans, such as Riis' *Making of an American*, Mary Antin's *The Promised Land*, Panunzio's *The Soul of an Immigrant*, and others will awaken in boys and girls a new sense of the value of "all sorts and conditions of men" and of our duty toward the newcomers among us.

Since games and play are the common heritage of childhood the world over, why not familiarize our children with the games of other boys and girls in foreign lands? The recent craze for Mah Jong has undoubtedly greatly increased the common interest in China. It is a hopeful sign that the Japanese are enthusiastic baseball players. If we can enjoy the same games, we have another strong link to bind us in understanding and fellow-feeling. So, by all means, let us teach our children the games played by their friends in other lands.

I recall recently reading a charming account of how one mother taught her little girl a broader and more loving spirit to all the world by having her, each week, play that she was a citizen of some other nation. Thus, one Saturday, she would play at being a wee Chinese maiden, would dress in Chinese style, eat fish and rice for dinner, play Chinese games and read a Chinese fairy tale. Another day she would dress in Dutch cap and wooden shoes, would go skating and would read *The Dutch Twins* or *Hans Brinker*. Thus she learned to think and feel in terms of other lives and was set free from narrow, unlovely prejudices.

Music is another great emancipator. Why should not our church-school children learn something of the songs of other nations? Why not let them make at least a brief study of church music and of how much the various nations have contributed to its history? Let them learn to love Gounod's *Ave Maria*, Luther's grand old hymns, the florid Italian music and the glorious harmonies of the Russian Church.

At the International Conference of Education Associations held in San Francisco in 1923, May 18 was set aside as World Good Will Day. This and the day following are to be observed in Sunday and day schools throughout the world as a time for building friendliness among the children of all nations.

The National Council for Prevention of War, 532—17 Street, N. W., Washington, D. C., has a great deal of material which the church-school worker will find invaluable in planning a Good Will Day celebration. From this organization may be procured lists of books, games, toys, stories, plays, poems, pageants, etc., and from it or from the National Child Welfare Association, 70 Fifth Avenue, New York, may be obtained a series of ten beautiful colored pictures, *Children From Many Lands*,[1] six of which are reproduced with this article.

"We English, when we start a thing,"
Says Peggy, "just stick to it,
And work at it with all our might
Until, at last, we're through it.
We never say, 'Oh dear! I can't!'
We say, 'I can!'—and do it!"

Lack of space prevents publishing all of the posters, but the following verses accompany those that are not pictured:

The Cover:

"In hearts too young for enmity
There lies the way to make men free;
When children's friendships are world-wide,
New ages will be glorified.
Let child love child, and strife will cease.
Disarm the hearts, for that is Peace."

Holland:

Says Jakob, "Holland is the place
Where sturdy folks belong.
On our canals in wintertime,
The red-cheeked skaters throng;
We shout and skate and slide and coast;
That's why we're all so strong."

Russia:

Ivan says, "In my Russian home,
Amid the ice and snow,
We hurry joyfully to school,
Because we love it so.
We love to study and to learn,
To read, and think, and know!"

Spain:

"In Spain, we all say 'Thanks' and 'Please,'"
Says Pedro, bowing low;
"We never push and shove and grab,—
No Spaniard would act so.
We try to be polite and kind
Wherever we may go."

These pictures, emphasizing the admirable traits of Japan, China, England, France, Germany, Russia, Holland, Spain, Italy, and America, have been made the basis of a pageant written by Miss Hazel Mackaye; a delightfully imaginative and colorful but easily produced entertainment eminently suited for Good Will Day. It is called *Good Will, the Magician* and may be procured from either the National Council for Prevention of War or from the National Child Welfare Association, these two organizations having joined hands in a campaign for building friendliness among our children through the triple medium of verse, picture and pageant.

Who can tell what harvest of peace, happiness and understanding will result from this sowing of good will in the minds of our children today? Who can measure the power of this "little leaven" which may ultimately leaven the whole lump of our selfish, narrow, unchristian national life? The children of today will tomorrow be dictating the policies of the world. What we do for them in our church schools, and what we leave undone, may make or mar the future friendships of mankind.

Togo says, "We Japanese,
When coming from the street,
Would never dream of tramping in
With muddy, dirty feet.
We leave our shoes outside the door,
To keep our floors all neat."

[1] The price of this beautiful series of ten pictures, in a picture-cover, is $1, postpaid. The Pageant based on them is 10 cents a copy.

A JULY PROGRAM FOR THE PRIMARY DEPARTMENT[1]

By Lucy Stock Chapin

THE month of July brings vacation days. School is over for a time. A long vacation has begun with the fun and frolic of outdoor life for the children. Unfortunately in many cases the teachers are out of touch with the children at this season, but in schools which remain open all summer there is a wonderful opportunity to lead the children to a deeper appreciation of "Our Father's World."

All nature is speaking through

"Whitest clouds,
Greenest trees,
Brownest brooks,
Warmest breeze,
Brightest flowers,
Bluest skies,
Biggest berries,
That's July."
(Nancy Byrd Turner.)

Summer-time is the season for out-of-door lessons. If it is feasible, as suggested in the June program, let some of the sessions be held out-of-doors. If it is not wise for the entire department to meet out-of-doors some of the classes may take turns in going out. When sessions are held on the church lawn or in a near-by lot, grove or yard, it will be necessary to have chairs and what other equipment is needed in place before the time of meeting. Children may be appointed to come early to assist in placing the equipment and to return it to the building at the close of the session.

Vacation days are full of activity for the children. Fourth of July is a day filled with interest and activity and the interest precedes and holds over long after the day itself has passed. The patriotic interest will be utilized in the session programs of the month. Flags will be used to decorate the room suitably for the month in which we celebrate our Independence Day.

Although seldom noticed, July twenty-fifth is Saint Christopher's Day. On Sunday the twenty-seventh the story of Saint Christopher may be told during the pre-session period or as a special feature for the day.

Vacation schools are opening in increasing numbers in July. Some are local, some denominational and others are community schools. Let us see to it that, if possible, the children attend one of these schools where they can enjoy the good times and benefit from the instruction. So far as is possible link the vacation school and its teachings to the church school.

Picnics and outings of various kinds afford the teacher an opportunity to teach her children much concerning "Our Father's World." Even city teachers can take their classes to a park or grove where in addition to the usual games there may be stories and dramatizations.

Teach the children the names of the common wild flowers and birds and help them to make lists of those they have seen and been able to name.

During the summer months conditions will change from Sunday to Sunday. Teachers and pupils will be irregular in attendance. Some will be away all summer and others will be gone on shorter vacations. It will be necessary to have a readjustment of classes. Some teachers may need to be asked to teach children belonging to other classes with their own, for in order to maintain the grades and to have the lessons taught as usual it is often necessary to combine classes within a grade. It will be well for the department superintendent to ascertain before the first of the month which teachers expect to be present during the month or on certain Sundays, and arrange with them for the care of the classes.

If the teaching force is to be too small it may be necessary to provide substitute teachers. In some cases it has been found wise to discontinue the regular lessons altogether and have the entire department taught as one class. When this is done a series of vacation lessons is substituted or lessons are selected from the regular courses. For instance, the entire department may be told the story of *David's Care of the Sheep* from the first-grade course. Another Sunday all may listen to the story of *Moses, the Prince and Shepherd.*

Form the department into a story-telling group, seating them in a circle or semi-circle and as near the story-teller as is convenient.

If the pupils are taught as one class it will probably be better to omit the handwork or have it done at home, for it is difficult for one teacher to direct the work unless the class is small.

The folders for the untaught lessons may be given to the pupils of the respective grades with the request that they read the stories and do the handwork at home.

Building the Program

Summer conditions make it difficult to follow the usual program. There is also a desire upon the part of both pupils and teachers to do things in new ways. Consequently changes in the program and in the methods of teaching will be welcomed.

It may be well to omit all pre-session work and let the children engage in more expressional activities during the regular session.

Many of the July lessons lend themselves to dramatization. The children will greatly enjoy playing such stories as, *David's Care of the Sheep, A Hungry Woman Sharing Her Bread, Moses, the Prince and Shepherd.* The Moses stories may be arranged in a series and dramatized for several Sundays. First there will be the story of the baby in the basket. This will be followed by dramatizations showing Moses as prince, shepherd, defender and leader.

On Sundays when the children are hearing of *David's Care of the Sheep* and of *Moses, the Shepherd,* they may illustrate the Twenty-third Psalm or make a scrap-book of pictures of sheep and shepherd life.

The program on the last Sunday of the month may well be a temperance program when the first-grade children have the story of the *Four Young Men Choosing the Right.* As a special feature on this day they may make a health poster. At the top of a large sheet of cardboard or heavy paper print, "How to Grow Strong," or "How to Keep Well." From pictures cut from magazines and papers let the children select and paste upon the chart those which show healthful food and drink, proper exercise, children washing faces and hands, brushing teeth, sleeping, etc.

The theme for the month is courage or bravery suggested by the teachings of the Fourth of July and the stories of men of courage, David, Four Young Men, Abram, Moses and Elijah.

Patriotic elements will run through the programs of the month and if the missionary interest did not wane through June the expression through handwork may become quite distinctly missionary. The emphasis upon home missions will express the thought that the church and church school are needed to keep our country a Christian land "where God himself may dwell."

The interest may also be extended to include other countries. In *Primary Programs* (out of print), the suggestion is made: "On the blackboard fasten a small United States flag and under it write the words of the song, *Our Flag,* from *Carols.* Explain that there are countries where the people do not 'love the good and true' and that this is because they do not know and love God. From Sunday to Sunday add a flag of some country where missionaries are at work, and tell some story adapted to arouse the interest of the pupils in doing something for children in some country."

[1]Copyright, 1924, by Lucy Stock Chapin.

Continue through July the salute to our country's flag and the salute to the Christian flag.

Many of the memory verses of the month may be woven into the programs. Preceding the offering use, "God loveth a cheerful giver." As a prayer we have the second-grade text, "Teach me to do thy will; for thou art my God." In the opening sentences of praise we will include,

"If Jehovah be God, follow him."

"Praise ye Jehovah;
Who covereth the heavens with clouds,
Who prepareth rain for the earth,
Who maketh grass to grow upon the mountains."

"Blessed is the man that trusteth in Jehovah."

"Trust in him at all times, ye people."

The other texts may be placed upon the blackboard and kept there all summer as rules of conduct for vacation days.

"Be ye kind one to another."

"Eat in due season, for strength."

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

"All that Jehovah hath spoken will we do and be obedient."

If the summer offering has not already been pledged or if the children bring "love money," it may be used to buy a flag for some little colored, Indian or mountain schools which have no American flag. Or the summer offerings may be devoted to the Near East Relief. This is also an appropriate time to use the money for the "Fresh-Air" children or for camps for poor children. Talk the various objects over with the children and let them decide what they would like to do.

Some definite form of service may be practical, like planning an outing for some convalescent child, sending flowers to hospitals or doing something to bring joy to a blind or crippled child.

If the preceding programs have been followed the children will have become familiar with many songs which are suitable to use throughout the summer.

Use the nature, praise and missionary songs suggested in the June program.

From the following songs one may be selected to teach during July:

Summer Songs.

Summer.—Melodies.

Summer Praise; All Things Bright and Beautiful; A Prayer for Each Season (Verse 2); *Lord of the Sunlight; A Flower Song for Children.*

With Happy Voices Singing. Bible Stories for the Sunday School and Home, Teacher's Text Book, Course 3, Part 4, Page 247, also in Hymns of Worship and Service for the Sunday School.

Patriotic Songs.

Patriotic Hymn. Carols. Page 39.

My Country's Flag. Songs for Little People. No. 69.

Our Flag. Child-Land in Sunday School. Page 13.

Pre-Session Period

Whether or not the pre-session periods will be continued through the summer must be determined by local conditions. In most cases it is better to focus all the attention and interest upon the regular session.

If the moments before the session are utilized the activities suggested under "Building the Program" will be carried on then rather than during the session.

A July Program

(For the first Sunday in July)

I. Service of Worship

1. Prelude. Music of *With Happy Voices Singing.* Bible Stories for the Sunday School and Home, Teacher's Text Book, Course 3, Part 4, or Hymns of Worship and Service for the Sunday School.

SONG TO AMERICA

DEAR land whose mighty rivers run
To meet the broad blue sea,
Whose meadows roll beneath the sun,
Whose hills are high and free,
Thy fair flag waves from strand to strand,
Afar its glory flinging,—
America, our lovely land,
Today a song we're bringing;
America, our own dear land,
O listen to our singing!

—*Nancy Byrd Turner*

2. Call to Worship.

"Praise ye Jehovah;
Who covereth the heavens with clouds,
Who prepareth rain for the earth,
Who maketh grass to grow upon the mountains."

3. Song. *With Happy Voices Singing.*

4. Prayer Service.

a. *Conversation.*

We have been singing a prayer to our Father in heaven. We thanked him

"For skies of golden splendor,
For azure rolling sea.
For blossoms sweet and tender"

and for the "starry heavens," and

"The earth and all its glory
Our homes and all we love."

As we remember that "every good gift and every perfect gift is from above, coming down from the Father," I am sure we will wish to speak our thanks to him also. Then too, we would like to ask him to help us to do the things we should.

On this happy summer day, who has something for which he would like to say "thank you" to our Father? (Use the children's answers.)

One of God's good gifts to us is our country. We celebrated its birthday last week. Who will tell me which day it was?

Let us thank our Father for our country and for the other good things which he has given us.

b. Prayer.

We thank thee, our Father, for this happy summer day. We thank thee for the bright sunshine and the fragrant flowers, for the green grass and leafy trees. We thank thee for birds and bees and butterflies, for the white clouds and the cool breezes. We thank thee, dear Father, for our homes and our country. We thank thee that we live in a land where all know thee. Help us to do all we can for our country, but help us also to think of the boys and girls who live in other lands where the name of Jesus is not known and loved. May we help to send the story of Jesus and his love to them. May all people learn to know and love thee. For Jesus' sake. Amen.

5. Song. *America.*

6. Offering Service.

a. Conversation concerning the disposal of the July offerings. If the children are to choose what they would like to do, present the various causes and let them make their selection. If the matter has already been decided tell them something of interest or show pictures of those to whom the money is to be sent.

How did Jesus say we should give?

"Freely ye received, freely give."

What kind of a giver does God love?

"God loveth a cheerful giver."

How much shall we give?

"Every man shall give as he is able."

b. Presentation of offering.

c. Offering Song. *Give, Said the Little Stream,* in Songs for Little People.

d. Prayer.

Dear Father in heaven,
"We give thee but thine own,
Whate'er the gift may be;
All that we have is thine alone
A trust, O Lord, from thee." Amen.

I. Instruction. (Entire department in place of the usual First Lesson Period.)

Today we are thinking of our country and what it means to us. There is something that stands for our country. We see it floating from tall poles, from schoolhouses, from the masts of ships and from buildings. Yes, our flag. Who can tell us what the stars and stripes say to us? Be brave, be pure, be true!

a. Story. *The Flag Tree.*

From the Mayflower. Also found in The Pilgrim Elementary Teacher, July, 1921. Page 217.

b. Expressional Work.

At the top of a sheet of cardboard or heavy paper, let one of the children paste a picture of the church. If a picture of the home church is not available use that of any church. On one side of the church picture another child may fasten a small United States flag and on the other side a small Christian flag. Below these print: Be brave. Be pure. Be True.

(Dennison's gummed letters may be used if the teacher is not skilled in lettering.)

On this chart from Sunday to Sunday add pictures of Indian, colored; mountain or immigrant children whom the pupils are helping to become better Americans.

Or follow the suggestion of adding the flags of countries where missionaries are at work.

II. Assembly Period.

1. Song. *My Country's Flag*, in Songs for Little People. (If the children do not know the song it may be sung to them.)

2. Flag Salutes.
   a. Salute to the American flag.
   b. Salute to the Christian flag.

3. Prayer.

"We thank our Father for the flag
That floats o'er land and sea
Showing to all the world around
The emblem of the free.
We thank thee for our native land,
For home and friends so dear,
For his dear Book that comes to us
To comfort and to cheer.
Help us to guard our flag with care,
To love our country well,
To make this land a Christian land
Where God himself may dwell."

4. Birthday Service.

Use the service suggested for June with flag seals for the birthday calendar.

5. Song. *I Cannot Do Great Things*, in Songs for Little People.

V. Lesson Period.

V. Closing Service.

1. Review of Lessons.

We have heard stories today about brave men. Tell us their names. David, Moses, Elijah. Who will tell us of some brave things that David did? Who will tell us about Moses? How did Elijah show that he was brave? Who is with us all the time helping us to be brave? The second-grade children may tell us what God says he will do for us. "Certainly I will be with thee."

2. Prayer.

"Dear Father, bless each little child,
And keep us all, we pray,
Safe in thy loving care until
Another Sabbath Day." Amen.

3. Closing Song. *A Prayer for Each Season* (second verse), in Songs for Little People.

What Others Have Done

Unveiling the Picture

WHEN our second year primary class had the story *A King and His People Caring for God's House*, we noticed unusual interest in some unannounced activity. A bit of inquiry revealed that the class considered how it might make the church more attractive. The children decided first of all to follow the plan of the king and have "a chest with a hole in the top of it," a small box serving as a chest. In about four weeks enough money, aside from regular offerings, was placed in the box to purchase a Perry Artotype. After much scrutiny of the catalog, the picture *Christ Blessing the Children* was chosen. A frame, fortunately suitable, was furnished from some one's attic. Then came the real event. The picture, closely covered, was hung in the bare space discovered by the class. As a special feature of the services of the primary session, the class sang *I think when I read*, as the covering was pulled back by two boys. The teacher of the class told the story of the project, and the gift was accepted for the church by the pastor.

After accounts were balanced, eleven cents remained. One boy insisted, the others agreeing, that it be given "to Mrs. ——— who was kind enough to give us the frame." At second thought she accepted, and with deep appreciation, placed it with the missionary offering.—*Mrs. R. W. Duel, Ortonville, Minn.*

Arousing Missionary Interest

FAR too few of us know anything about our missionaries and mission fields. Drills can be made very instructive. For example, where the fields are located, names of missionaries in each and what they do. A world map with the missionaries' pictures pasted on the map in the correct fields helps the children locate them more easily. Then some pictures of the most outstanding schools, hospitals and churches can be used effectively. These pictures can be secured from our magazines and pamphlets.

To impress on juniors the expense attached to putting our missionaries in the field, one superintendent had her juniors figure the *traveling expenses* of one man from their Sunday school to China. Then she tried to show them that the food, clothes, and other necessities had to be bought, and how many dimes, quarters, etc., they would have to bring to get that much money. It is always a good idea to explain to children and grown-ups too where their money goes. Just before Children's Day or Sunday School Day in one of our large city churches, the various superintendents had the conference and elementary superintendents come to the various departments and tell the children just what the other churches need which they themselves have (especially physical equipment). As a result that church led the conference in the Children's Day offering.—*Patti Rodes, Nashville, Tenn.*

A Baseball League

DO your pupils lose interest in summer? Try a junior baseball league. Have two teams in the same department and let them play. The girls can be the rooters and much interest and enthusiasm aroused even in hot weather.—*Patti Rodes, Nashville, Tenn.*

How We Take the Offering

DUPLEX giving in our Beginners Department is made possible and practical by enlisting the child's interest in two receptacles. The brown money (pennies) is dropped in a brown wooden box, each piece ringing a bell as it drops through the slot. This money is used to give cheer to our little Chinese kindergarten friends living in a less attractive part of the city.

The white money (nickels, dimes and quarters) is dropped in a little white wicker cradle four by eight inches. This money is used to buy and outfit little beds in our children's ward, in Yuman Mission, China. Both activities are within range of a little child's experience.—*Edith E. Rowe, Denver, Colorado.*

SUGGESTIONS FOR SUMMER CLASSES WITH LITTLE CHILDREN

By
Jessie Eleanor Moore

For introduction and list of teacher's equipment with lessons for July see THE CHURCH SCHOOL June, 1924

© Underwood & Underwood

Good Bread Makes a Happy Smile

Theme II — Children Giving Care

August 3—Helping to Make the World Beautiful

Materials needed

Stories—*The Magic Flower*—Maud Lindsay in *The Story Teller*, p. 105, and *The Brown Birds* in *A Story Garden for Little Children*, p. 10.

Songs—*Little Bird and Flower and Bee*, Clara Belle Baker in *Songs for the Little Child*, p. 94; *Thank You, Father*, Elizabeth Colson in *First Primary Book in Religion*, p. 26; *O Little Friends in Feather*, The Church School, June, 1924.

Music—*Little Bird and Flower and Tree.* (Note change of word suggested in lesson for July 20, The Church School, June, 1924.)

Open Bible to Psalm 107: 1 and read, "O give thanks unto the Lord, for he is good."

Prayer—See suggestions for prayer with chant in Colson, *First Primary Book in Religion*, p. 214.

Song—*Thank you, Father.*

Retell story—*The Brown Birds.* (Encourage the children to join in with the jingles.)

Song—*O Little Friends in Feather.* (See June Church School.)

If it is possible to set up a bird bath as suggested in lesson for July 27, go out-of-doors and do it at this time. If not, go and scatter crumbs. If neither one of these suggestions can be followed, play flying birds with children feeding them. Let some of the children be the birds and the others the children. This may lead to a dramatization of the story, *The Brown Birds.* If so, encourage it. If not, be satisfied with the simpler play.

Story—*The Magic Flower.*

Suggest one of the following plans for next week:

1. All bring flowers to fill a basket for a shut-in. Have the empty basket there.

2. All bring flowers to arrange in a vase for church service. This may be done if the school meets before morning worship.

3. If the children cannot get flowers promise to bring them yourself. Suggest that they make paper baskets (show sample; see pattern) which they may fill and take to some one they love.

If the children are to bring flowers it will be well to give them a note to carry home that will explain the plan.

Prayer—"Our heavenly Father, we love pretty things. We love flowers. We want our friends to have pretty things too. Amen."

August 10—Using the Father's Gifts for Others

Materials needed

Story—*Alden's Flower Basket*—Colson, *First Primary Book in Religion*, p. 248.

Song—*The Flower Basket*—Conant—*The Children's Year*, p. 43.

Paper for making baskets, if that plan is to be used. Select a rather heavy cover paper.

Brass fasteners.

Music—*The Flower Basket.*

If the children have brought flowers this is the first item of interest with them. Gather about and look at them and talk about them. Be sure to notice each child's offering. If the large basket is to be filled for the shut-in do it at once. If the flowers are to be arranged for morning service do that. In either case close this with a service of worship.

Sing—*Little Bird and Flower and Tree.*

Prayer—"We thank thee, heavenly Father, for the flowers. We have brought them to make (name of shut-in) happy." Or "We have brought them to make our church pretty today. Amen."

Sing to the children—*The Flower Basket.*

Tell story—*Alden's Flower Basket.*

If the paper baskets are to be made do this first. Have the children take them to the circle and place them under their chairs.

Fill baskets.

Have service of worship as suggested above last, after the baskets are filled.

Close with prayer as suggested in Colson, *First Primary Book in Religion*, p. 250.

Theme III
Our Use of the Father's Gifts

August 17—Good Food

Materials needed

Story—*Why?* (See The Church School, June, 1924.)

Song—*The Song of the Children's Food*, Danielson, *Object Lessons for the Cradle Roll*, p. 99.

Rhymes—*Child Health Alphabet*, Child Health Organization of America.

Bogus paper and one pair of scissors.

Music—

Songs—*Thank you, Father; Little Bird and Flower and Tree.*

If the flowers were sent to a shut-in there should be a note of thanks or some report of them. If the children made individual baskets, listen to their reports.

Prayer with chant. (See Colson, *First Primary Book in Religion*, p. 214.)

Play—"Let's play set the table for breakfast." As you suggest take scissors and cut out several circles at once. Give these to the children for plates. Spoons may be easily cut too. The children will be satisfied with the crudest thing. Do the cutting yourself. If they stop to fuss over it the play will never be started, as they work too slowly. When the table is ready, sit down and play breakfast. It will not be out of place to use one of the graces found in Conant, *The Children's Year*, p. 6. Talk about the food as you pretend to eat. Comment on food good for boys and girls.

Go to blackboard: "I will draw some things to eat that make children grow. Watch and see how soon you can guess what I am making." (Draw apple, glass of milk, loaf of bread.)

Sing to the children—*The Song of the Children's Food.*

Gather the children in a close group, sitting on the floor, if possible, and show the pictures in *The Child Health Alphabet.* Read the simpler rhymes and talk about the pictures.

Tell story—*Why?*

Sing—*The Song of the Children's Food.*

Prayer—"We thank thee for apples and bread and milk. Help us to eat things that will make us grow. Amen."

August 24—Good Food

Materials needed

Story—*A Quarrel*—Danielson—*Little Animal Stories*, p. 30.

Large sheet of bogus paper (at least 9 by 12 inches) for each child.

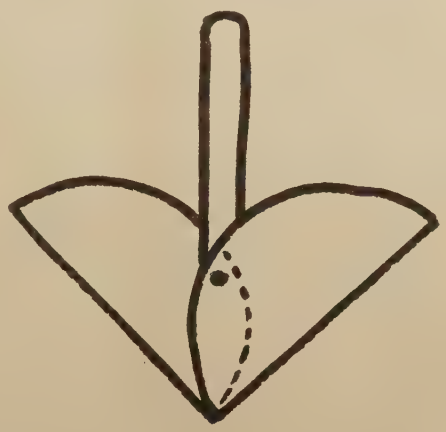
Pictures of articles of food. (See magazine advertisements and seed catalogs.)

Paste.

At the opening of the session give each child a sheet of bogus paper on which you have printed at the top "Good Food for Boys and Girls." Let the children sort over the pictures of food which you have supplied, select some and paste them on the papers. Talk with the children while they work. "Why, you have no oatmeal on your paper! What will you eat for breakfast?" "You have nothing to drink on your paper." Get a picture of a bottle of milk. "Milk makes rosy cheeks." "Be sure to put something green that grows out-of-doors on your paper. We must eat something green every day. That's the way to be strong and grow big," etc. When the papers are finished call the children to the circle.

Music—

Use the papers as a basis for a service of worship. Comment on them one by one. Or select articles on them, as, "All the children who have potatoes on their papers come and hold them up. The heavenly Father knew that boys and girls would need potatoes to make them big and strong, so he planned that they should grow all hidden in the earth." Sing, *Dear Father, these things make us glad.*



Prepare circles of cover paper, six inches in diameter, two for each child. Let the children fold each circle in half. Place together as shown in diagram, and paste. Provide strips, 10 by 1 inch. Use these as handles, fastening at either side with brass fasteners.

(Colson, *First Primary Book in Religion*, p. 214.) After talking about each article.

Sing—*The Song of the Children's Food.*

Prayer—Plan the prayer as follows: "Let us all say together, 'We thank thee, heavenly Father, for' and then you say just what you wish to say." When all have finished sing one of the graces, Conant, *The Children's Year*, p. 6.

Introduction to the story: "Are there ever things on the table at home which you cannot eat?" Listen to the confidences about pie and pickles and coffee, etc. Much individual teaching may be done at this time by comments on what the children say. "Well, I have seen children cry for things that are not good for them sometimes. Isn't that funny?"

Tell story—*A Quarrel.*

Sing—*The Song of the Children's Food.*

Prayer—"We want to grow big and strong. We want rosy cheeks. Help us, heavenly Father, to eat cereal and milk and potatoes and spinach and green beans and the things that will make us strong. Amen."

Talk about the papers with the pictures of food on them. Suggest that the children take them home and fasten them up in the dining room. "Every time you eat cereal or drink milk or eat green beans, etc., ask mother to make a star near the picture. Bring the papers back next Sunday." If you have not had time to make a paper for yourself when the children were working say that you will make one and see how many stars you can get and that you will bring it next Sunday to show.

August 31—Good Food

Materials needed

Child Health Alphabet.

Song—*Praise Him*—Baker, *Songs for the Little Child*, p. 100.

Music—

If a new song is needed use *Praise Him.* This is so simple in content as to be easily taught. Go to the window and look out to find the objects in the first line. Show a picture of a family for the second line.

If no new song is to be taught use *Thank you, Father* and *Little Bird and Flower and Tree.*

Prayer—

Look at the papers with the reports on the food. Comment and praise. Show your own.

Show *Child Health Alphabet*, looking at the pictures and repeating some of the rhymes.

Play setting the table with paper plates as suggested in lesson for August 17. Perhaps the children may like to divide into families. Use an adult chair for the table and place small chairs around it for each family. Let the mothers set the tables. The teacher may visit from family to family. Talk about the make-believe food on the tables. Repeat some of the alphabet rhymes as you go.

Story—Retell *A Quarrel* and let the children choose another story told before for retelling.

Prayer—(See closing prayer suggested for August 24).

Let the children take the papers with the pictures of food home again for another report.

Grace Before Meat

As an instance of response by the children: One day we were talking about God's gift of food and the children were taught the little prayer on page 75 in Miss Colson's First Book. It was suggested that they remember to use it before eating their dinner at night. Two little girls (cousins, but living together in a family of ten, unused to "grace before meat") insisted that night that everything should stop while in unison they "asked the blessing." This not for one meal only but continuously.

—*Mrs. C. W. Francis, Hartford, Conn.*

AN ATTRACTIVE BASEMENT ROOM

By
Johnie Batton Wood

This picture and description of a primary room in a church in Birmingham, Alabama, will be a help and inspiration to teachers who are struggling with the problem of unattractive surroundings and inadequate equipment. A basement is not an ideal place for little children, but when no other room is available wonders can be worked if good judgment and taste are displayed and there is the will to do.

THINK of it! An attractive basement! And yet, that is what it is—and to walk in the door you would not dream that it took years and money to bring it all about. But it did, and lots of hard work. In the first place there was the determination, and that made it possible. Then a few "old clothes sales" with many self-denial and free-will offerings helped.

Of course a large basement room with two tiny windows was not very inviting in the beginning, but after a meeting or two with the deacons to convince them of its absolute necessity, the wall was thumped and pounded to find a suitable place for two more "small" windows. How grateful we were for four small casement windows in that large (30 x 40) basement room. Now, how could it be made a lovely place for little children to worship in and to learn of the Lord in the "beauty" of his holiness?

The First Steps

In the first place we had no morning sun; so we must substitute. We painted our walls almost sun color, and as the little red and brown chairs which had been given us had to harmonize as well as to brighten, they were made old ivory. It was fun to take our husbands, sons and sweethearts down in the basement twice a week for a while to paint. They grew more and more interested in our department, and as we aided in keeping up their enthusiasm by giving them sandwiches and coffee each time, they seemed to like it.

Each horrid post that went through the middle of our room was painted like the walls, and a dear little wall vase (made by using olive or pickle straight-sided bottles, painting the inside blue and plaiting raffia around outside) was hung on each post. These vases are always filled with flowers of the season.

Of course we would not dare cover up any of that light from our windows or stop the ventilation, but we must add a little color somewhere. To accomplish this we put our sky-blue drapery on each side of the casement with a little valence at the top, giving the effect of a larger window and at the same time conserving light and ventilation. We then chose beautifully tinted pictures, one for each class and two to hang in the front of the room. Suitable seasonal posters and living flowers give an added touch of color.

The picture of the room will give an adequate idea of the arrangement, minus the color, which adds so much to the effectiveness. At the sides will be noted the separation for classes during the lesson period. Another feature is the low reading desk. It is just the right height for a primary child, and it is considered a coveted privilege on the part of the children to be asked to read to the department a few verses or the lesson story from the Bible.

Our Motto

If we should hang a motto over our door I think it would or should be, *There's a song in the air*, for that is the spirit of this basement room.

Every teacher and child goes there happily on Sundays knowing she will be met with a happy smile and that a joyous spirit will prevail throughout the service, for the quiet and harmonious atmosphere cannot help being reflected in the attitude of the little children who are privileged to worship and to learn in this beautiful room, even for one short hour on Sunday.

THE CHURCH SCHOOL LIBRARY

By Helen Lockwood Coffin

OUT of two years' experience in running a church-school library under the usual conditions of limited equipment, money, and help, we have evolved some schemes which seem to work for us and which may be of service to others facing the same problems.

Ours is a fully graded and departmentalized school. This sometimes means that there is a lack of unity or coordination on the part of the school as a whole and that each department is a separate entity. It works out that the school library is the only common ground. This throws an added responsibility—and opportunity—upon those who are in charge of it. Theirs is the task of bringing all the departments together and of revealing their interdependence, for through the eyes of the library it is not so difficult to see that each grade does not work just for this year alone but for the wholeness of the entire school course. When this is once realized by all the departments there is a vitally different spirit throughout the school.

One way by which the library helps is by having a central room from which all books and supplies are distributed to all departments. Of course the more attractive this room is the more appeal it has. The possibilities of its equipment are unlimited. Books it must have, of course; all those included in the course and as many reference aids and collateral reading as the budget can be stretched to compass. Maps, equally of course, and supplied with a generous hand as the need for them arises. Missionary books and stories, poetry and essays and other "good" literature, should be in the collection. Also pencils, crayolas, mucilage, paper, and all the other things needed for handwork.

And pictures! In these days of visual instruction there is much call for illustrative material. In our library we have established a vertical file, in the folders of which we store away all sorts of picture material, clippings from magazines or any other source, post cards, Perry pictures, anything we can find or persuade our friends to give us. The National Geographics and similar magazines are a bonanza. We never let a copy get away from us unclipped. We file the pictures under the simplest and most specific headings which occur to us and arrange the folders alphabetically by the headings. In due course of time we hope to have sets of stereographs and stereopticon slides on subjects related to the courses of study. At present we occasionally rent slides and lectures. Last summer we presented such "picture lessons" all through the vacation period and found the plan popular and helpful.

We do not wait for the teachers to come and ask us for pictures. Each Sunday we select such illustrations as we have in our collection which bear upon the next Sunday's lesson in each grade (we follow the textbooks to be sure our pictures fit the lessons), put them in a folder and give to each teacher the ones for her class. Frequently we are asked for illustrations for some special topic and we spend unlimited time and pains to find what is wanted. We are most enthusiastic about the opportunities to help which our picture collection is unfolding.

Then we find we are called on for costumes and scenic properties for pageants, missionary programs, and the like, and for entertainment suggestions for class parties, socials and picnics. We try to be prepared for these calls when they come; if we are not, we scurry around and find something. We keep in the library all the accumulation of costumes, properties, librettos, and social hints, classified and stored so that we can refer to them instantly.

So far as we can, we have simplified records. Our "catalog" is an alphabetical list, on cards, arranged by authors. The boxes in which we store away our costumes and properties are labelled plainly in letters that are red and big. Our charging card has only the author's name, title, and number of the copy, if we have more than one, with blank space left in which to write in the name of the borrower. We try always to have ready a charging card in each book, magazine, map, picture, costume, or property, and our only rule is that whenever anybody takes anything away from the library he will make out the card record and leave it in the place of what he has taken away. Our public is very good to us about keeping this rule. If it were not, it would be impossible to carry on the work, for it is out of the question to have somebody always on duty in the library. The church and all its departments are open every day. The workers in the library are volunteers, as are the others in the school. Of the two librarians, one is a trained librarian and the other the principal of one of our public schools; both busy women who give their time on Sundays and as often as they can during the week, but who cannot always be on duty. However, the little time they have been able to give and the small amount of money available, have borne fruit. I think we are all convinced of the wonderful possibilities of service which are open to a church-school library.

STORIES OF SHEPHERD LIFE
By ELIZABETH MILLER LOBINGIER

A New Primary Course of Study
for the
Church School
Week-day School of Religion
Church Vacation School
$1.50, postpaid $1.60
Pupil's envelope 75 cents; postpaid 80 cents
THE UNIVERSITY OF CHICAGO PRESS
CHICAGO ILLINOIS

Make Your Holiday, A Big One
"SAY IT WITH BALLOONS"
Our balloons have been used with the greatest success by thousands of America's leading Ministers and Sunday School Teachers. Your message imprinted on these, the greatest of toys, will be welcomed by the kiddies, and will make your occasion one of Joy for all.
No. 70 round inflates to 11 inches, per gross - - - - $3.50
No. 100 Oblong inflates to 8 by 14 inches, per gross - - $3.50
No. 50 round inflates to 8 inches, per gross - - - - $2.25
No 0 Airship inflates to 3 by 11 inches, per gross - - - $2.00
No. 8 Squawker complete, per gross $2.00
Printing, wood valves, or reed sticks, extra per gross, $.50.
On printed orders 3 days are required, and Please make your copy brief.
Terms Cash. We prepay delivery. Immediate shipments.

The BALLOON KINGS NEW LONDON, OHIO order today

A. A. HONEYWELL, A. I. A.
Church Architect
INDIANAPOLIS - - - - - INDIANA
Specialist in Modern Church and Sunday School Buildings
Large Book of Plans $1.00

DEAGAN TOWER CHIMES
PLAYED BY ORGANIST FROM ELECTRIC KEYBOARD
THE MEMORIAL SUBLIME
LITERATURE, INCLUDING TESTED PLAN FOR SECURING CHIMES SENT UPON REQUEST
STANDARD SETS - $5,000 TO $10,000
J. C. DEAGAN, INC.
181 DEAGAN BUILDING, CHICAGO

Bible Game of Facts, Places and Events

Prepared by JOSEPHINE L. BALDWIN

"HERE is a wealth of Bible information in fascinating form, printed on heavy, beautifully glazed cards, with a map of Palestine on the back of each. This map features in one of the games which may be played. These can be played in three quite different ways: there is a Freshman Game for those who have never played before and until they have gained some degree of proficiency; then the Middler's, and last the Graduate Game for those who have mastered the other two. All may be played by three or four persons, or adapted to a large group such as a Junior society or a Sunday-school class.

—*The Sunday School Times*

Price, net, 75 CENTS, Postpaid

THE ABINGDON PRESS

New York	Cincinnati	Chicago
Boston	Pittsburgh	San Francisco
Detroit	Kansas City	Portland, Ore.

Something New! *A Pulpit Dialogue*

"IS THERE A GOD?"

By LYMAN R. BAYARD

Author of "The Dawning," "When the Star Shone," "The Questioner," etc.

Your audience will listen eagerly to a most convincing conversation

Price, 25 CENTS

Three copies (the number needed), 60 cents

PAGEANT PUBLISHERS

1206 S. HILL ST., LOS ANGELES, CALIF.

BILHORN FOLDING ORGANS The Best on Sale Tell the tale

28 Styles. Beginning with A. We guarantee. Send for Catalog. Makers of the famous 3 and 5-ply Oak Cases. [40 years in business]

BILHORN BROTHERS

136 West Lake St. Chicago, Ill.

MRS. A. A. GUTGESELL'S Christmas Novelty Gift Book

ESTABLISHED 1912

A Safe and Attractive Plan for Church and Benevolent Organizations to Raise Money

Each Year Better and Better This Year, Best of All

Send your order for Sample Book NOW as they are made up during the summer months

It consists of a line of artistic, inexpensive Christmas Novelties, Enclosure Cards, Seals, Ribbons and Paper for doing up packages, as well as a large exclusive line of attractive, engraved, and hand painted Christmas Greeting Cards, neatly arranged in attractive display.

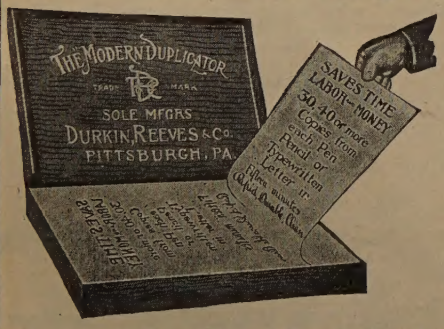
Years of Experience Enables Us to Give the Best of Service

For information and testimonials from Clergymen and organizations who have repeatedly used our method and Sample Book address

MRS. A. A. GUTGESELL, Inc.

406-416 Sixth Ave. So. Minneapolis, Minn.

Want A Good Duplicator?—At Special Sale



At Last! A Very Perfect "Modern" Duplicator

To Print or Duplicate Your own Typewritten or Penwritten Letters, Drawings, Lessons, Music, Maps, Pastoral Letters, Order of Services—or anything wanted in one or more colors. Always Ready.

When you want ten, twenty, forty or more of the same kind of letters—or anything—just write one (for original) in regular way. Put it on Duplicator Copying Pad, and a strong copy (or negative) is transferred to Duplicator Pad, remove it (original) and print the duplicate (fac-simile) copies by laying on blank sheets of paper one at a time, and you can print in one or more colors at same operation. Then, with damp sponge, erase negative from Duplicator Pad, and it is immediately ready for another job—the same thing, or different originals. *"It is the Duplicator You Want." "Anything You Want Whenever You Want It."*

Money Back If Not Satisfied—ORDER NOW.

It contains no glue or gelatine *and*—Every Business and Professional Man should own and operate a *"Modern" Duplicator. "It Saves Time, Labor and Money." "Special Three" Cap Size* (9x14 inches) *Complete.*

$8.00—LESS SPECIAL SALE DISCOUNT OF 30% OR $5.60, NET

For Orders Direct from This Advertisement. Use It 30 Days and If You Are Not "Delighted" With It, We Refund Your Money. The Publishers of CHURCH SCHOOL guarantee this. So you are safe.

Booklet of all sizes (at regular prices) free.

H. E. DURKIN, REEVES & CO., *Mfrs.* 339 Fifth Avenue, Pittsburgh, Pa.

The Training School For Christian Workers

(INTERDENOMINATIONAL)

Prepares young women for Christian leadership

The course of instruction includes: Bible Study, Church History, Christian Missions, Psychology and Pedagogy, Organization and Administration of Religious Education, Worship and Music, The Art of Story Telling, Hygiene and Health, Practical Experience in Church and Mission work.

Under the auspices of the Woman's Branch NEW YORK CITY MISSION SOCIETY. Mrs. A. F. Schauffler, First Directress

For further information, address: MISS CHARLOTTE A. PORTER, DEAN

7 Gramercy Park, West - New York City

Religious Educational Method in the 17th and 18th Centuries

(Continued from page 444)

struction is given to the mothers for the further religious training of their smallest children.

What is thus begun with the *Children in Arms* is continued in the same spirit with the *Choir for Little Children* (Knaeblein und Maegdlein). These are assembled as a separate group for worship and instruction. Simple stories are told them concerning the Saviour, who is the Friend, the Protector and the Helper of little children. They have their own services of song and their periods of simple expressional activity, which consist partly in retelling stories, and partly in testimonies from childhood experiences. Prayers are taught them and a simple but independent religious life is cultivated.

The third choir is that *For Boys and Girls of More Mature Years*, our juniors and intermediates together. Following this comes the *Choir for Young People*, and after that the *Choir for Married People and Adults*. For each of these groups there is an appropriate form of service and religious training and instruction. The objective with each group is the cultivation of religious experience through worship, self-expression and instruction.

(Continued in THE CHURCH SCHOOL for August)

Two Ways To Kill the Class

THERE are many ways of killing an Adult Bible Class, but here are two of the most effectual:

1. Avoid in discussion every subject upon which opinions are likely to differ. Ask only such questions as of themselves suggest the answer. Keep to the beaten, traditional paths, do not yourself go outside and discourage any other member who seeks to go afield. Or

2. Take up controversial subjects, but insist that every other member sees them in exactly your way. If you are a teacher, do not permit the discussion of any conflicting views. Firmly convince yourself that there is but one right answer to every question and that that answer is yours. If any member is inclined to advance other views, find means of keeping him quiet; if necessary, be harsh and sarcastic with him.

The result of either one of these practices will be to drive out all questioners and possible trouble-makers and leave only the perfectly docile, those who would probably attend the class merely as a matter of habit, whoever the teacher and whatever the teaching. The only trouble is that such members are few and they are the ones who need the class the least.

By FREDERICK HALL.

Following the Absentee

By Oscar W. Low

THE first of last January, a church school in Lincoln, Nebraska, put in effect a new absentee system. The plan decided upon was fourfold. The absentees were to be followed personally each week. Teachers were to be held responsible for the first absence and to report to the department superintendents why the pupils did not come. The teacher and the department superintendent were to be held for action on the second absence, the absentee secretary for the third, and the director of religious education for the fourth. Special cases and illness were to be reported in each instance and this information brought to the attention of the pastor.

As a result of the follow-up system, every Sunday during the month of January showed an increase over the previous year. The first Sunday showed an increase of one hundred and six; second, an increase of forty-two; third, an increase of five; fourth, an increase of twenty-nine. For the first time in the history of the school an increase was shown for four successive Sundays.

On the fourth Sunday of the month a percentage table was made, showing the percentage of the enrollment present on this day. The Adult Department had forty-one per cent of its enrollment present; seniors, fifty-one per cent; intermediates, sixty-five per cent; juniors, seventy-seven per cent; primaries, seventy per cent; beginners, forty-three per cent.

During the fourth week investigations revealed the following absences. Primary Department, 25; Juniors, 41; Intermediates, 38; Seniors, 31; making a total of 135. Out of the one hundred and thirty-five investigations made by the director of religious education, seventy-two pupils responded with their presence on the fourth Sunday. The response to the personal calls and letters is as follows: Primary Department, 56 per cent; Junior, 45 per cent; Intermediate, 50 per cent; Senior, 56 per cent.

During the January campaign, which will continue through the balance of the year, one of the best illustrations of the follow-up work manifested itself in the Primary Department. The department superintendent reported twenty-three calls made on absentees previous to the third Sunday. Twenty-one of them were present on the third Sunday. The attendance changed from eighty-three on the second Sunday to one hundred four on the third Sunday.

Church-school workers might ask themselves whether it pays to follow-up the absentee, manifesting a real heart interest in the work.

The Best Flag Story Ever Written

THE MAGIC GIFT

By NANNIE LEE FRAYSER

At least we cannot recall any story so well-adapted for the use of story-tellers, on the Fourth of July and other patriotic days. Miss Frayser has told it to hundreds of audiences and her hearers have never failed to listen with bated breath.

"This is a story for *Telling* . . . words full of colors and pictures . . . repeated refrains, and an ending which leaves the way open for the imagination."—The Sunday School Journal.

Illustrated in color by Elizabeth Warren. *Price, 50 cents.*

Sunday School Workers Everywhere are quoting the sayings of UNCLE HEZEKIAH HARBINGER, the winsome old Philosopher in

SEEING STRAIGHT IN THE SUNDAY SCHOOL

By GEORGE EZRA HUNTLEY

"Seeing Straight in the Sunday School" fulfills its title. It applies to the educational process itself the Master's method of teaching by parable. Uncle Hezekiah has real insight into human nature. His educational ideals are sound and are expressed in homely, vivid, commonsense phrases that drive home and stick.—Rev. Luther A. Weigle, D.D., Professor of Christian Nurture, Yale Divinity School.

Here are a few of the chapter headings: The Imp from Sawdust Avenue; The Next-Door Mish-nary; Fishin fer Fishers; Showin Respeck fer Seth Thomas. *Price, $1.25.*

The Pilgrim Press

14 Beacon St., Boston
156 Fifth Ave., New York
19 So. La Salle St., Chicago

HARTFORD

W. Douglas Mackenzie
President

Theological Seminary
Dean, M. W. Jacobus

School of Religious Pedagogy
Dean, E. H. Knight

Kennedy School of Missions
Dean, E. W. Capen

Through these associated schools Hartford offers full training for:

1. The Christian ministry.
2. Religious education and social service.
3. The foreign field.

Each school has its independent faculty and its own institutional life, and together they form one interdenominational institution with the unity of common aim and spirit.

HARTFORD SEMINARY FOUNDATION, HARTFORD, CONN.

MORE RELIGIOUS BOOKS IN THE HOME

Book Reviews

Six Bible Plays, by Mabel Hobbs and Helen Miles. The Century Company.

THE plays in this collection are drawn only from the Old Testament. They are dignified in form and content, and can be given with the utmost simplicity. For their presentation scenery is not required, and the costuming is of the simplest. These plays will be particularly interesting to those who are looking for dramatic material for young people's groups, but can also be handled easily by intermediate groups. They vary in length, requiring from ten minutes to twenty-five for presentation. In connection with the plays, several very interesting old Hebrew melodies are included. The stories which have been dramatized are: *Ruth and Naomi*, a most interesting treatment of this familiar story; *Joseph and His Brethren*, the most dramatic of the collection, and easily given by teen-age boys; *Moses*, a very short episode for younger players; *Esther; The Healing of Naaman*, a good dramatization of material which is not so frequently used; *David and Jonathan*.

The Pre-School Child. From the Standpoint of Public Hygiene and Education. By Arnold Gesell, Ph.D., M.D. Houghton Mifflin Company, Boston, New York, Chicago, San Francisco. Price, $1.90, postpaid.

To those interested in the development of the Cradle Roll this book is most informing. For the Cradle Roll—whether those directing it are conscious of the fact or not—is a part of a nation-wide movement which includes all children during the pre-school period. That is, children under kindergarten age.

This movement, because it has to do with the whole child—body, mind and spirit—concerns itself with his health, both mental and physical; with his education, whether in the home or outside; with the spiritual influences that are shaping his character; with all laws affecting his welfare.

Dr. Gesell, in a direct, simple style, gives with scholarly accuracy a comprehensive view of this movement, as yet in its formative stage. He points out its significance, the growth of child health centers, the increasing number of nursery groups outside of the home, the provision that is beginning to be made for parental and pre-parental education, all of which indicates a growing public consciousness of the importance of the pre-school period.

That the Cradle Roll is destined to have an important place in this movement there can be no doubt. Those interested in its educational possibilities will find Dr. Gesell's book suggestive in that it shows how pre-school education is being developed. They will also get a keener realization of the scope and significance of the movement, and why the Cradle Roll is destined to have an important place in it.

Hymns for the Living Age. By H. Augustine Smith. The Century Company, New York.

Perhaps the greatest gift that can be made to a church is a fine hymnal. Its work goes on for ten or more years. A good sermon is sometimes forgotten but a good hymn is sung over and over until it is fixed in one's memory for all time.

Professor H. Augustine Smith, of Boston University, has perhaps done more for the cause of church music than any man of his time. His *Hymnal for American Youth* had made an indelible impression on the generation of the present time and his *Hymns for the Living Age* is doing for the older people what the *Hymnal for American Youth* is doing for the younger workers in the church. Professor Smith is now at work on a historical edition of *Hymns for the Living Age*. This will be one of the most important books ever contributed to hymnology. Every hymn and tune will have its history and interpretation facing it as well as a biographical sketch of the author and composer.

Churches of Distinction in Town and Country and **Tested Methods in Town and Country Churches.** Edited by Edmund deS. Brunner. George H. Doran Co.

These two volumes, a part of the fruitage of the surveys of rural churches, conducted by the Committee on Social and Religious Surveys, will be a welcome addition to the library of the country pastor. It is refreshing to find fourteen churches in as many different states engaged in a type of work which may truly be called "distinctive." It is prophetic of a new day for the country church that new methods are being successfully devised and put into operation. One of these volumes describes the manner in which each of these fourteen churches has attempted to meet the situation in which it finds itself. The other volume sets forth the methods which have been tested and have found justification in experience. The chapters on "Religious Education" and "Age and Sex Groups" will be especially suggestive to church-school teachers.

Current Motion Pictures

Reviewed by Elisabeth Edland

Around the World in Speejacks. 6 reels. Exchange, Paramount, 485 Fifth Avenue, New York, New York. Film history of the famous around-the-world cruise in a ninety-eight foot motor boat by Mr. and Mrs. A. Y. Gowan of Cleveland, who covered 3,900 miles in a sixteen-month period visiting Samoa, Fiji Islands, New Guinea, Australia, India, Java and a number of the South Sea Islands.

Boy of Mine, 7 reels. Exchange, First National, 729 Seventh Avenue, New York, New York. Story by Booth Tarkington. Splendid film—well acted—a boy is misunderstood by his father and runs away from home. He is brought back by a doctor and all ends well.

Rivers of Song. 1 reel. Exchange, Fox Educational, 126 West 46th Street, New York City. River Wabash, Hudson River, Palisades, West Point, Potomac, Ohio River, Columbus River, Sacramento, Cal., Mississippi, Swanee River.

A New England Farm. 1 reel. Exchange, Fox Educational. Scenes taken on a typical New England farm near Burlington, Vermont, the entire day's schedule from the early morning chores to the evening gathering of the family. The average value of a hundred-acre farm is $7,500 and the average annual earning of the farmers is $1,800.

The Animal's Fair. ¾ reel. Æsop's Film Fable. Exchange, Pathe, 1600 Broadway, New York City. The animals have exciting times getting to fair. Moral: It is well to profit by the folly of others.

The Fly. 2 reels. Exchange, Educational Films, 7729 Seventh Avenue, New York City. The film deals with the menace of the house fly. Closeup of eye and the hair which edges the wings of the insect.

The Bee. 1 reel. Exchange, Educational Films. Secrets of Life Series. Life and habits of the bee.

The Cake Eater. 2 reels. Exchange, Pathe. Will Rogers. The cowboy is pursued by two old maids, who cast languishing glances at him much to his disgust. He in turn is smitten by a visitor of the spinsters. A specially made cake for the hero is accidentally sprinkled with kerosene and he heroically bears up under the severe test.

Felix in Fairyland. Exchange, M. J. Winkler, 220 West 42d Street, New York City. Felix's experiences in Fairyland.

Foremost in Quality.
School Art Materials and Supplies—Kindergarten helps—Practical Drawing Bks.
Send for free Catalogue
Practical Drawing Company
Chicago Ill. Dallas Tex.